PROCEEDINGS

of the

THIRTY-EIGHTH MEETING

of the

National Conference of Catholic Charities

Headquarters: The Hotel Statler
CLEVELAND, OHIO

September 11-15, 1952

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PROCEEDINGS

of the

THIRTY-EIGHTH MEETING

of the

National Conference of Catholic Charities

PART I

SOLEMN PONTIFICAL MASS

Sunday, September 14, 11:00 A. M.

Cathedral of St. John the Evangelist

Cleveland, Ohio

Celebrant: Most Reverend Edward F. Hoban, S.T.D., *Archbishop-Bishop of Cleveland.*

Assistant Priest: Rt. Rev. Msgr. Eugene A. Loftus, *Buffalo, N. Y.*

Deacons of Honor: Rt. Rev. Msgr. Vincent W. Cooke, *Chicago, Ill.;* Very Rev. Msgr. Michael J. Doyle, *Toledo, Ohio.*

Deacon: Rev. George P. Jacoby, *New York, N. Y.*

Sub-Deacon: Rev. William E. Kappes, *Columbus, Ohio.*

Master of Ceremonies: Very Rev. Msgr. Kenneth W. Saunders, *Cleveland, Ohio.*

Preacher: Rt. Rev. Msgr. Albert J. Murphy, *Cleveland, Ohio.*

SERMON

RT. REV. MSGR. ALBERT J. MURPHY, Ph.D., *Pastor, St. Ignatius Church, Cleveland, Ohio*

"Thus saith the Lord of Hosts: Show ye mercy and compassion every man to his brother."—ZACHARIAS, *vii:9.*

THE Diocese of Cleveland is honored indeed in this 38th Annual Conference of Catholic Charities—here through the gracious invitation of our Ordinary, Archbishop Hoban. That rich fruits of service to God and souls will grow out of the deliberations of these days is his earnest and confident prayer—as it is of priests and faithful alike throughout the broad confines of this privileged area.

It is altogether proper then, at this midway hour in your sojourn among us, to leave behind the cares and turbulence of fretful times in order to refresh our spirit in the restful waters of God's everlasting love. Here in this holy place you kneel in the shadow of comforting memories that are dear to all of us in the diocese—as they will be to Catholic hearts, without exception, from far and near.

Here is our mother church in whose lovely bosom are locked the treasured traditions of pioneer days. Locked here too are the mortal remains of great shepherds of our flock, whose struggles and hardships and heroic labors are held in reverend benediction. From their world of eternal realities, on this blessed occasion, they whisper a kindly word of encouragement and faith to us in our fuller quest for God's goals of the morrow.

Here too lies our island fastness for the imperishable things of the spirit—our new Patmos—where in company with St. John the Evangelist, the Apostle of Love, we catch a momentary glimpse of the vision of heaven and thus fortified we move out once again with quickened soul upon the restless sea of life about us.

But most of all, here is a Galilean hillside rising against the cheerless and ominous skies of a world at odds today with itself and even the very God who made it. Out there lies the confusion of storms massing on far horizons—here lies peace! Out there is the babel of siren voices luring men to a false security in the worship of strange and motley idols—here is Truth! Out there lurk

fears, the nameless fears of groping without faith—here is the calm of spiritual certainty! Out there are pointed at society the menacing weapons of its own deterioration, the discord, the rancor, the cold precision of calculated gain, the polite rigidities of a world turned static—here upon this altar of the living God are the eternal instruments of society's redemption! For here is Christ speaking to us as He spoke to disciples of old—speaking to us of warmth and love, and trust and hope; of compassion for the downtrodden and of gentleness to the froward; of meekness with the insolent and of searching for the abandoned; of visiting the sick and burying the dead; of ransoming the captive and of counselling the doubtful; of comforting the sorrowful and of sheltering the homeless; of being His followers in the truest sense and of being a neighbor to our fellow man in the richest sense—speaking to us in word and work and glorious example of all the noble paths of mercy which man must walk if the world eventually is to be saved from itself and brought in golden chains of love to the humble feet of the merciful Christ—"I will show thee, O man, what is good, and what the Lord requireth of thee: verily to do judgment and to love mercy, and to walk solicitous with thy God."

This attribute of mercy portrayed everywhere in the ministry of Christ and bequeathed to us as a legacy to cherish and to follow has lost much of its radiance in the souls of men over the gathering centuries. The very *name* of mercy indeed has passed from common usage and in its place there have been substituted in our day the more comfortable terms of tolerance, benevolence, humanitarianism and the like. And even where the name of mercy is employed on rare occasions its sublime meaning has been prostituted to attempt the dignifying of such loathsome practices as so-called "mercy killings" in order thus to ease the consciences of the votaries of selfishness and of sadism. "What man is there among you, who if his son ask him for a loaf will hand him a stone? Or if he asks for a fish, will hand him a serpent?" Matthew vii: 9-10.

Mercy is a quality not to be tampered with by time—it stands unchanging as the very word of God Himself. It is no soft and flabby feeling, fanned into flame through sudden urgencies and then allowed to lapse back into complacent rest. It is no dilettante effort at self gratification—with those in need becoming even crueler victims of misfortune because of misdirected and misguided ventures in their behalf. It is no patronizing condescension to inferiors; no

smug and arrogant indifference to all save mortal woes. Mercy is no oracle of cold evasive explanations for the throb of suffering in the breast of others—without a cooling hand to soothe it or a gentle voice to stay its ravages. Mercy is no ivory tower from whence impersonal beams of critical analysis swing out upon a darkened radius below, to spray it intermittently with rays of hope and then pass on to leave the darkness darker than before. It is no wan and lifeless hand lying weak upon the coverlet of a dying civilization.

Mercy is strong, is vibrant; it pulses with an eternal quality of life, its roots deep in the very life of God Himself. No human motives can bestir it into action; no selfish purposes of our own can fix its course. Mercy is the sublime and exalted expression of God within us, because it links us in the most persuasive way with Christ, the eternal Prototyper of mercy toward God His Father and toward suffering mankind here below.

Mercy then possesses a character far beyond the dignity of men to assail or demean. It moves about the darkened recesses of life at large, as Christ would move, bearing upon its countenance a grandeur and a nobility that even a calloused and cynical world dare not gainsay.

Mercy is of heroic stature. It stands like a giant of gentle mien above its companion virtues all around it. It does not flinch at trifles nor is it dismayed by seeming failure. Sacrifice and patience and compassion and skill—all indeed are essential parts of its being. With profligate abandon it flings itself into the healing of other's woes, aware only of the fact that a heart is at stake. To salvage what is lost, to mend what is torn, to prevent what is destructive and to preserve what is worthwhile in the lives and hopes of the children of God is its solitary, lofty goal—and unreservedly it dedicates its fullest energies to that glorious privilege. "A bruised reed he will not break and a smoking wick he will not quench—till he send forth judgment unto victory."

Such mercy is desperately needed in the troubled world of today. It is a world of shaken values and of perilous crises. It is a world of hates, of disillusionment, and of tragic errors; of drift, of lethargy and of dazed and dreary mediocrity. As our Holy Father has pointed out so recently, it is a world which is started on the road to ruin.

Human instruments have failed to shake it from the awful apathy that grips it. Vaunted science has given little solace to the cry of anguish ringing out across the earth. Marshaled armies, rigid laws, the niceties of diplomatic courtesy, technical skills—all have had their eager fling at the world's heart in our generation—and that heart still is starving for "the food that endureth unto life everlasting."

Here then in this appalling vacuum of modern times is an hour for heroes who can bring the message of mercy into every walk of life! Here is a time for spiritual greatness—not for untried glittering panaceas. Here is a time for saints—saints who can rise above the dull and grisly forces of life about them and set the world aflame again with the tender spark of their own self-sacrificing ministry to suffering. "I have come to cast fire upon the earth: and what will I but that it be kindled?" Luke xii: 49.

This exalted task for saints today must of necessity fall upon the weak and unworthy shoulders of all of us because of the urgencies of the hour at hand. Time and the world will not stand still to wait the coming of another St. Francis of Assisi, another St. Vincent de Paul, a Blessed Damien, a Frederick Ozanam. *We* must wear their mantle and each of us must wear it personally. We must seek to recapture some of the spirit that flowed out from their great hearts into the lives of others. It was their *spirit* of overwhelming mercy more than anything else which helped to transform the world of their day. And that spirit revitalizing our own souls could effect a similar transformation in the world of today.

Translated into concrete action that spirit could indeed transform neighborhoods by bringing back the almost forgotten values of neighborly kindness, neighborly solicitude, neighborly service. It could help to restore the spiritual and corporal works of mercy to an honored role in our dealings with one another. In course of time it could help to eliminate those bitter and unchristian discriminations against nationality and color which characterize many neighborhoods of the present. It could enable neighbors to work together in a common bond against the spiritual and physical blight which steals insidiously upon an urban area. It could hope to rekindle in the hearts of all a stauncher ideal of family life and a finer loyalty to the things of God. It could very well bring Bethlehem, Nazareth and the road to Jericho into every nook and corner of the land today.

For it is true indeed that the wider community and the nation as a whole likewise stand in desperate need today of this spirit of mercy in the problems confronting it both at home and abroad. At home America will need to hasten her attack against injustice and misfortune upon a multiple front. She will need to remedy abuses in the social order that deprive many of God's children of their claim to the things of earth. With utmost compassion she will reach down into every level of adversity and affliction among her people and there begin to lay strong foundations for a better society and for more hopeful futures.

She will accomplish this delicate mission not through the force of governmental decree, not through arrogant assumption of exclusive prerogatives, not through the rigid application of inflexible formulas. America will need to rely as always upon the free flow of the spirit in matters of neighborly concern. Perhaps more than ever before in her history she will need the crusading spirit of men and women of deep religious convictions and lofty ideals of service—men and women like yourselves—to break through the stratifications and the ice-bound regimentations that impede the progress of helpfulness on every hand.

In relationships abroad America's heart must continue to experience the thrill of compassion in her modern, dignified destiny as the almoner of the stricken in far corners of the globe. A bountiful Providence has given her abundant blessings in a material way during her brief history; and thanks be to God she has shared those blessings with scarcely any restraint when called upon to do so.

But what about her attitude toward the victims of oppression abroad in these critical days? What about her reluctance to give of *herself* magnanimously and without discrimination in these dreadful hours of Iron Curtains and homeless wanderers and hopeless futures among the dispossessed of other lands? How can she look back upon the rich and throbbing contribution of the immigrant toward the upbuilding of her culture and not feel shame over the niggardly policy of exclusion which of late she has sustained? Can she not sense the cruel irony in her present position as she gazes upon the symbol of her liberty at the entrance to her gates and reads the inscription thereon: "Keep, ancient lands, your storied pomp. Give me your tired, your poor, your huddled masses yearning to breathe free. Send them the homeless, tempest tost, to me. I lift

my lamp besides the golden door." Surely here is an added place for the reawakening of Christ-like mercy in America's soul.

But fundamental to all else for the days ahead must be a reawakening of mercy in the soul of each of us as individuals. More and more must we come to identify ourselves with those to whom we minister. The loneliness of old age must become our loneliness. The hurts and pains of the tormented must become our hurts and pains. The anguish of the inconsolable must be our anguish. The perplexities of the young our perplexities. The fears of the confused must be our fears. The hope of everyone struggling against odds must in very truth be our hope.

Thus our hands become the hands of Christ who identified Himself with the needy. Our eyes become the eyes of Christ as we look with mercy upon the forsaken. Our feet become the feet of Christ searching about the pathways of life for those who need our assistance. Our ears become the ears of Christ hearkening to pleas for redemption. Our heart becomes one with the infinite heart of Christ; our life is absorbed in His life; and when the shadows lengthen and the evening comes and the busy world is hushed and the fever of life is over and our work is done—our glory, and our crown shall be His crown and in His mercy may He give us a safe lodging and a holy rest—and peace at the last.

"Amen, I say to you, as long as you did to one of these My least brethren, you did it to Me."—MATTHEW XXV:40.

MESSAGE OF THE PRESIDENT OF THE UNITED STATES

The White House

Washington
September 4, 1952

Dear Monsignor O'Grady:

I have much pleasure in extending hearty greetings to all who participate in the annual meeting of the National Conference of Catholic Charities and the Society of St. Vincent de Paul.

The leaders of Catholic Charities in the United States have shared responsibility with others for promoting various welfare programs. They have recognized that in our complex society government must take its stand in protecting individuals and families against the great hazards of human life. Your agencies, working in close harmony with others, are constantly bringing new life and new spirit not only to their own work but to the work of governmental organizations. The welfare work undertaken by government needs always the strength and inspiration which can come from dedicated people such as you represent.

All the religious organizations of our country have justly taken pride in their works of service for their fellow men. Their field is a wide one for wherever there is need and suffering there is opportunity for the neighborliness which is the very lifeblood of democracy.

I commend the work of all those who have joined together in the great cause of caring for the poor, the weak and the unfortunate and wish you Godspeed in your endeavors.

Very sincerely yours,

/s/ Harry S. Truman

Rt. Rev. Msgr. John O'Grady,
Secretary,
National Conference of Catholic Charities,
1346 Connecticut Avenue,
Washington 6, D. C.

PRESIDENTIAL ADDRESS

Rt. Rev. Msgr. Eugene A. Loftus, LL.D.
Director, Catholic Charities, Diocese of Buffalo

THE Thirty-eighth Annual National Conference of Catholic Charities, and the Annual Meeting of the Society of St. Vincent de Paul, are thankful to Almighty God, and grateful to the much esteemed Archbishop of Cleveland, the Most Rev. Edward F. Hoban, D.D., for the privilege of assembly in this prosperous, progressive, and exceptionally beautiful metropolis of the State of Ohio, so rich in American tradition. Cleveland not only contributed a great priest of charity to the Diocese of St. Joseph, Mo., but gave to our movement, our Episcopal leader in the person of the Most Rev. Hubert E. LeBlond, a steadfast friend, whose presence each year at our meetings is a feature always anticipated by the clergy and the laity alike.

We have observed the evidence of extensive preparation on the part of the Cleveland Committee to make our meeting inspiring, efficacious, pleasant and memorable, and for this we are collectively and individually indebted to the Rt. Rev. Msgr. Frederick B. Mohan, the Rev. Michael B. Ivanko, and the General Chairman, Mr. Vincent M. Heffernan, Mr. David H. Scholl, Chairman, General Committee on Arrangements, and so many others who just seem to be seeking opportunities to help us and make us feel at home. The cordiality of Cleveland is friendly, unquestionably inspired by its charity. When we shall have completed this Conference, not only its work and deliberations, but visits to the institutions, societies and edifices dedicated to God's dispensation, each and everyone of us will have been rewarded because we came to Cleveland.

The movement we represent here, organically speaking, dates back to 1910, to the Catholic University in Washington, and Monsignor William J. Kerby and several founding pioneers. But actually, it is as old as the Church itself. It reverts to Christ, wherein it has its institution, seal, grace and embodiment. We can trace it from the hills of the Holy Land, through the Apostles, down into the catacombs, inside every monastery, in the sanctuaries of the saints, over the countrysides, through the slums of the cities,

along the waterfronts, and in the cathedrals of every Bishop, in every age, tapestried by the spirit of St. Vincent de Paul, and his co-worker, St. Louise de Marillac, who drew the laity closer together by the magnetism of Our Divine Saviour, Who never fails to draw us closer to our neighbor. But more than our heritage brings us here, we have a *Magnificat*, "our souls still magnify the Lord." We are an earnest group, unyielding in principle, uncompromising in our concepts, unfailing in our practice, and we are strengthened in our resolve because we represent not only every section, but all shades of opinion in the United States, and our friendly neighbor, the Dominion of Canada. We make no claims, but we always recognized the dignity of man. It is not a new expression with us. We were among the first to enunciate it, for this doctrine finds it essence in the holy teaching of the Church, and as the years unfold its facets, our Conference has not stood as a witness only, but as a projector of its possibilities. Early in our annals, Monsignor Kerby wrote: "Democracy finds its thinking on essentials completed by Christ. The mountain of Calvary became therewith the spiritual watershed of the world that directed the streams of love and the impulses of service to enrich and beautify the lower valleys of human weakness that had been dark and forbidding before. And these valleys of human weakness remain dark and forbidding today, whenever untouched by the spirit of Christ." To touch men with the spirit of Christ because all men are His brothers, is the touchstone of our mission, resolve and penetration. To reaffirm it, to reactivate it, to redirect it brings us to Cleveland.

Our Conference, its membership, and its indomitable Secretary, Monsignor O'Grady, have seen much on the American scene. We have seen tremendous transformations. Since the First White House Conference of 1909, private social work has been integrated with a welter of public programs. We have had to gear ourselves to constantly expanding categories of social security. Voluntary philanthropy has won support throughout our land. Family life has been shifting on the gears of industry, many times strengthened by our enactments, sometimes weakened by the intrusion of modernistic thought. Labor has been endowed with dynamic vigor. We have seen tendencies toward a paternalistic state. Communities have accepted heavier tax burdens to counteract the hazards of life. We have learned more about disease, physical and mental.

Recreational opportunities have been widened. Rights are the emphasis of our time, insurance the way, maladjustment the problem to be conquered, dependency and delinquency, the goals to be diminished, cause and prevention, the scientific aim; and all through the procession this Conference has maintained an interest, inspired much of the philosophy, sounded occasional caution, pursued the constructive, and with all the gains that have been made, it has consistently pointed to the age-old truth, "not by bread alone doth man live," there is a God Who shapes our destinies, souls to be saved, and an individual personal responsibility to be fulfilled. If it were not God-inspired, we could take pride in our achievements and our record. But none will dare say we have failed in our mission.

As long as the changeless tone of the Church still rings true, secure we are in our hopes for a better world than we know today, and this is the object of social work, and should be its only aspiration. But as we gather as a group, does it not behoove us to reevaluate our position, reexamine our progress, repilot our course? We should not allow ourselves to be overwhelmed by the Golden Calf of public largess, nor be outdone or overpublicized by secularized movements, because to paraphrase St. Paul: "Charity will always be the greatest." We can suffer no retardation, we can never be recreant to Christ. Professionalism, worthy in itself, and in its end, helps immeasurably when it advances and completes our action, but we never must become so unresourceful as to become entirely reliant upon it. There are no limits to the potentialities of God when it comes to working with and reaching men. God's way is everyone's personal participation, everybody's heart, everybody's common sense. As our problems multiply and our frontiers expand, the more far-reaching must be our extensions. Tax payments-payroll plans are sound, and just in themselves, and can even find reward with Christ, but in the Christian dispensation there is no substitute for personal sacrifice, no alternative for personal neighborliness, no cessation for personal charity. The poor of fortune, the handicapped of environment, the floundering of soul, the distressed of heart, the bewildered of conscience, the rudderless of personality, the sick and the afflicted are still with us, and they can be found in every block, in every city and community, every day we live. We cannot rest complacent no matter what our role, we cannot be content to have it done vicariously. We in the

Church must find the key to bring them help, which spiritually speaking, is also our key to Heaven.

The theme of this Conference, "The Role of Catholic Social Service in the Development of Neighborhood Organization," generic though it is, connotes and underscores the elements of all this thinking. I would take it that it does not mean, first, the role of the Catholic Charities Diocesan Bureau, but that it means under the inspiration of the Bishop, a focal leadership of Catholic Charities, augmented by every priest in the parish, by every Religious in the community, and by as many Catholic men and women as can be mustered working together, with every other institution in the area, with all men, who are pursuers of good will, we carry our philosophy, our plan and our program first to the neighborhood selected for demonstration, and after the acquisition of experience, teamwork and skill, set forth to meet the challenge along the entire plane of action.

There is no more valuable investment than good family life conceived according to God's plan, and family life can make no greater investment than in the neighborhood where it lives and is located. There fathers and mothers are precious to each other, there cherished children are nurtured, educated, influenced and strengthened. It does make a difference whether or not the Church is reaching beyond the pews and into the homes. It does make a difference as to the atmosphere pervading in the classroom of the district school. It does make a difference as to the companions their children meet. It does make a difference as to what the family feels as it strolls on the streets. It does make a difference as to the nature of the tavern on the corner, the movies, its billings, and its showbills, the magazines on the rack, the discipline and the character of the roller rink, or even the public park. It does make a difference whether the neighborhood is spick and span, or whether day by day it is allowed to deteriorate and depreciate. It does make a difference as to what the Health Department has to reveal through its statistics. It does make a difference as to the efficiency of law enforcement. It does make a difference as to the houses which the families call home.

There is no contention here that we organize a group of "do-gooders," nor that we should put legitimate private enterprise out of business, or that the church, the school, or the social agency supplant these establishments; rather that the clergy, the school

teacher, the social worker, the father and the mother, the police captain, the judge, the attorney, the parole officer, the doctor, the dentist, the landlord, the tenant, the saloon keeper, the theatre owner, the soft-drink proprietor, the St. Vincent de Paul man, the Lady of Charity, organize, sit down, confer, and learn to work together, and keep "citizen participation" where it belongs—on a neighborhood basis! Do not allow any group to turn it to its own advantage! It should be spontaneous, natural, educational—with no dues, no tax support; above all, let it not be a tool of any agency, voluntary or public. And the prime mover for the spiritual, the social, the recreational, the aesthetical development of the neighborhood could readily be the clergyman, the priest, who is trained by vocation to probe the roots, provide the leadership, gain the support of his fellow citizens, simply because God wills the abolition of injustice, the eradication of sin, and the proximate removal of temptation. This is a role in which we can all play our individual part, social architects in our own neighborhoods, and do it God's way, the American way. The plan would vary as vicinities vary. This thought is submitted only as a stimulus for action.

Let us take the theme and give it a narrow perspective. Wherever there is living there is a family or an individual known to the Welfare Department, to the social agency, to the Court, the hospital, the clinic, the Veterans Administration, or to the Unemployment Service. More and more there is a tendency to think, that agency does it, that agency has the responsibility, it is none of our business. One wonders whether that is what Christ would think. One wonders whether Christians should so simply surrender. When it comes to the inspiration and the spirit of Christ, the Church can never be outdone even by a beneficent state. It must be interested in its out-of-wedlock mother, the adoption of an infant, the placement of a child in a boarding home, the sightless, the aged, the handicapped, the breaking up of a family, the unemployed, the sick and the chronically ill.

The Church is God's institution in American twentieth century life. It must fulfill its mission. Its clergy is ordained, trained, skilled to function in its own area of competency, but it should never allow its social mission to fall into default just because the government, the community has patterned a professional organization. We must not only preach neighborliness, we must activate it. To legislate it, to subsidize it is not enough. It is still fundamental

doctrine that a man is "his brother's keeper"; the "Fatherhood of God" and the "Brotherhood of man" still survive. All our planning for civil defense is based on this principle and will function on its initiative. Realism would dictate that we begin our social service with referrals to the diocesan agency, with as many referrals as there are cases. Where there is a social problem, usually there is a spiritual one too, even though it is only to show a Christ-like interest in the person to be served. Realism would dictate that the diocesan agency does not deal alone with eligibility, but with the real nature of the case. The diocesan Catholic Charities usually is the source of recruiting, organizing, and training of volunteers so as to reach every parish and, through the parish, to reach every situation. The parish is the fountainhead of God's charity and in these days of secularism it behooves us to keep the wellsprings overflowing. To the commendation of the Catholic social movement, it may be said, it has used the laity, has encouraged professionalism among them, and it has accepted the trained professional worker, but there is still a huge potential, the embodiment of the volunteer. A good volunteer program can provide the "Minute Men" of our day—Good Samaritans on every road.

The pubilc agency is here to stay. The public agency has been creative. The public agency has laid the groundwork of its structure. It is highly organized, mechanized by manual, stabilized by standards. It is compelled to think, to plan, to function, to meet the thinking of government, which must never parry the concern, criticism or complaint of its vigilant taxpayer. It exists on several layers of political planes, federal, state, local. In order to serve, it must think, but no matter what its most devoted champions may decide to think, it can have but one underlying philosophy, and that is the philosophy of America.

There is nothing in the philosophy of America that propounds any principle that private enterprise should be aborted and made anemic. There is nothing in the philosophy of America that holds a religious agency should be confined, when it is equipped to serve the community, for fear the state might recognize the Church. There is nothing in the philosophy of America that stipulates a social worker earning a government salary should carry more influence than a social worker who is dedicated to serve the same people in a setting financed by voluntary resources. There is nothing in the philosophy of America that comprehends a mandate that because

a case is referred, known or active for material assistance with a public agency, that every other agency must keep out. Surely, almost every case today is going to find its way into the files of a public agency, and if voluntary agencies passively capitulate, the whole field could gradually be preempted. There is nothing in the philosophy of America which dictates that the public agency should pay lip service to the glorious past of the private agency, and tell the private agency to limit its projections, develop and demonstrate unmet needs which eventually could be absorbed by the public agency. The private agency still has a charter, the aim and the aspiration to serve. There is only one philosophy for the public agency in America and that is to carry out its program in accordance with statute, and never ignore, that persons in America are free to choose their own service and to insist upon going to the hospital, the clinic, the agency of their choice. There are many who think we are approaching the crossroads on this question. If we have, then there is no reason why we should not openly express our concern and reenunciate our convictions. Surely, we have no desire to be petulant or critical; we do admire the hard-working staff of the public departments, and we seek to help them in everything they do in a partnership where we get things done, with the least possible duplication, at the least possible cost. With the client and the community, the only criterion is what experience has taught, and what those who support us have a right to expect and demand. We in Catholic Charities believe religion is an essential in social work; it is not just a question of calling upon a parish for a reference, a certification, or a casual call to complete a record; it is working with a personality made to the "image and likeness of God," and with, and for, an individual, who has little chance of building his character or rehabilitating himself, unless he finds his moorings in the soul.

We ourselves, devoted to service, consecrated in our calling, dedicated to principles are indispensable in the community. We must never become static, stereotyped, complacent and content with the prestige we have attained, or the confidence we have won; we must keep pace with the progress of today. We must be creative and productive. We must do our part through skill, study and research to help find the causes of dependency, delinquency and maladjustment. We must particularly solve the challenging problem of the advanced in years. We cannot isolate ourselves for we

are an organic part of the whole framework of human living. It is everyone's virtue that brings virtue to social work. Social work without virtue is unthinkable. And what we do for our own country must extend to all parts of this war-wounded world. It is not enough to decry ideologies; in truth, we are witnessing the growth of evil trees. They are barren, and Christ condemned them in His preachings, but Christ also commanded us to bring forth fruit, more and more good fruit in the name of the Church. The panacea is not less charity but more charity, and charity in everyone's heart. Charity is the path to peace. Surely, there is no greater exemplification of what we can do when we have one national cohesion than what we did for the resettlement of the Displaced Persons. This was the Mystical Body of Christ in action. These people will establish and stabilize themselves. Through them we have made a contribution to the life of the United States. It was a pattern for civilization.

This Conference is too big to be just a yearly meeting, it should be an every-day pursuit. Grateful we are to Almighty God for our manifold resources. Where else is there such a God-called, talented, devoted clergy? Where else is there such a number of holy women, serving others around the clock, in God's name, and for only God's rewards? Where else are there so many of the laity awaiting God's clarion as we possess in our volunteers? Where else is there a group of professional workers who look upon their careers not as just a job, but a crusade? No organization has such golden assets.

"Our souls magnify the Lord"—"Thy Will be done." It is another year, another chapter in our annals. It is the annual Annunciation of Catholic Charities. "The Word is made Flesh." Christ lives with us. And no matter how skeptical the world becomes, in the end Christ will win—Christ will be the King.

THE MESSAGE OF OUR RESPONSIBILITY ON THE INTERNATIONAL FRONT

Hon. Isador Lubin, *U. S. Representative to the Economic and Social Council, United States Mission to the United Nations, New York, N. Y.*

YOU have asked me to bring you today a message of our responsibility in international affairs. It may be useful if I share with you some of the experience I have gained while representing the United States in the Economic and Social Council of the United Nations.

I would like to say at the outset that our responsibility in world affairs is commensurate with the problems we face. A foreign policy fails if it is unable to cope with the day-to-day tasks that confront it. But it is not enough that we face up to our problems as they present themselves. We must ferret out our problems in their incipient stages. We must define them as well as we can. Then we must take stock of the measures at hand to meet them, and go into action.

Helping us to discern and define our many foreign policy problems, we have, in the United Nations, one of our most useful implements. No longer do we depend for our information solely on the coded telegrams from diplomatic missions or upon reports in the diplomatic pouch, supplemented by newspaper dispatches. Voices representing people living in every quarter of the globe now tell their own stories, in United Nations forums, of their difficulties and their accomplishments, in public, for all to hear.

Many of these voices are strange and new, coming from countries unfamiliar to many of us in America. Indonesia, Pakistan, Lebanon, Burma, Libya. These are only a few. Until the United Nations was founded, these countries had little or no opportunities to make themselves heard as independent nations in any world council. Not only are their voices and their accents strange, but the things they say we sometimes do not understand. Sometimes they make us angry. We are learning to live with people whose histories and whose viewpoints are sometimes very far from our own.

The speeches I have heard around the Council table and in the

General Assembly, coming from representatives of underdeveloped countries, tell a consistent story of hardship and suffering throughout a vast area of the world—Asia, the Middle East, Africa, Latin America. We do not have to take their word for their plight. The United Nations has gone out to get the facts. The facts give cause for dismay—and for prompt and concerted action.

Recently the United Nations completed a thorough survey of world social conditions. It is one of the important documents of our times and I commend it to you if you have not already read it. Let me review for a moment some of the facts it revealed.

The population of the world has now grown to some 2 billion 400 million persons. It is growing at a rate that exceeds 1 percent per year. The new population amounts annually to from 26 million to 32 million. This is about equal to the population of Spain. It is considered likely that the peak of acceleration which has been going on for two decades now has been reached. But, even at the present rate of growth, the population problems are immense.

Associated with this population problem is one that is equally dangerous—that is, the wide disparity in the conditions of life among these nearly 2½ billion persons. Half the population of the world lives in Asia, but they receive only 11 percent of the world income. In North America, which contains about 10 percent of the population, the people earn nearly 45 percent of the world's income. Africa has 8 percent of the population and 3 percent of the income; the remainder of the world—Europe, the Soviet Union, and Oceania –has 25 percent of the population and 40 percent of the income. And the tragic fact is that these disparities are widening rather than narrowing.

Sixty percent of the world's population depends on agriculture for a livelihood, but in underdeveloped countries the percentage ranges up to 80 percent. In many instances these farmers are crowded to the point where the so-called rural population is packed into what virtually constitutes an endless village. In Japan, despite the enlightened land reform program initiated there under the American occupation, an average of 698 persons live on every square kilometer of cultivated land. In Egypt, 500 persons live on each square kilometer in the Nile Valley. On the island of Java in Indonesia, the density is 360 persons. The comparable figure for the United States is 21 persons.

The first and most important problem which confronts these

people is the life-and-death matter of food. And, to compound this problem, is the fact that restoration of destruction, both in Europe and Asia, caused by World War II, still has not been fully completed. This damage was not only to the land. Livestock and machinery were destroyed and carried off, buildings burned, storage capacity destroyed, processing plants ripped up, and the skills of the people diverted. In Asia, production of rice, which constitutes 70 percent of the food in that area, still is 2½ percent below pre-war levels. In contrast, the population is up 10 percent. Europe, with the aid of the Marshall Plan, and, more recently, the Mutual Security funds, has shown the best come-back. Still, despite increased output in the United States and Canada, food production per person the world over is today less than it was before the war.

So we have three items on the negative side of the balance—namely: enormously increasing population; dangerous diversities among conditions of life; and, despite all the improvements that have been brought to bear, dangerous underproduction of food.

Hand-in-hand with these goes a more positive item—namely, world-wide improvement in health. Modern methods of medicine and the treatment of disease have contributed to a lowering of death rates, which in some instances—Puerto Rico, for example—have dropped as much as 50 percent in a relatively few years. The discovery of DDT and similar chemicals has made it possible to eliminate malaria from Italy, Brazil and Ceylon. These are actual accomplishments. Yet, 300 million persons still continue to suffer from malaria, and, of these, 3 millions die annually. The discovery of penicillin has enabled attacks on other mass diseases. Yaws, which once was rampant over most of the land area between the two tropics, now can be stamped out at a modest cost per person.

Developments such as these have the effect of increasing total population. But—and this is the hopeful side—these developments can at the same time be a factor in increasing the food supply. A farmer free of malaria is better able physically to attend his crops.

I have mentioned merely the principal aspects of the broad panorama of how the world lives. I have not mentioned the very severe shortage of housing—a shortage which contributes to such basic ills of society as disease, delinquency, and other maladjustments. It is estimated that the world housing deficiency amounts to 180 million dwelling units.

Nor have I mentioned the millions of refugees who have fled or

been driven from their homes—by the Nazis before and during the war, and later by the Soviets and their satellites.

Now, I am an economist by profession, but I know only too well that some of the most important facts in the world cannot be measured by figures and facts. The conditions I have just outlined are only half the story. The other half—the more important half—is the fact that a revolution of epochal proportions is taking place in the minds of the people most affected by abysmal conditions. Let me read a brief passage from this same United Nations social report:

> To an extent which might have seemed inconceivable even fifty years ago, there has come increasing recognition that 2,400 million people have somehow to contrive to live together, and share together the resources of the earth; that the general impoverishment of any area is a matter of concern to all areas; and that the technical experience and knowledge acquired in rapidly changing industrialized societies have somehow to be made available to those communities that are less advanced and less well-equipped.

The report quoted from a distinguished historian to the effect that, in the broad sweep, the 20th century will be chiefly remembered in future centuries not as an age of political conflicts or technical inventions, but as an age in which human society dared to think of the welfare of the whole human race as a practicable objective.

This objective of over-all human welfare is not only a practical objective; it is also a vitally necessary one. As the report continues:

> Simultaneous with the growth of an international ethics of mutual aid, there has spread among impoverished peoples of the world an awareness—heightened by modern communications and movements of men—that higher standards of living not only exist for others but are possible for themselves. Fatalistic resignation to poverty and disease is giving way to the demand for a better life. The demand is groping and uncertain in direction, charged with conflicting emotions regarding the old and the new, but it is nonetheless a force that is establishing an irreversible trend in history.

And there we have the nub of our problem. People no longer accept hunger, disease, and misery with fatalism or despair. They demand that their conditions be improved.

Where women cook on stones and clean their dishes with ashes, as in parts of the Caribbean; where nearly half the children die

before they are 15 and the average person dies before he is 30, as in some sections of India—under such circumstances life is bitter and hostile, full of frustration and despair. But today, modern means of communication penetrate to the most remote communities. Those who cannot read and write—and that means nearly half the world—can listen to the loudspeaker set up in the village square. Their thoughts are stirring and they seek answers to their pressing needs.

The mere statement of the conditions under which a billion people are living today is a statement of a problem that clearly affects the American people and their future security. This problem is: Life, under such conditions, breeds a psychological climate in which communism makes its greatest gains.

To the struggling peasant, the Communists cry, "Land for the landless!" The farmer, oppressed by burdensome taxes and exorbitant rents, sees hope in this promise. His limited experience does not enable him to realize that the Communist system of land distribution leads not to individual ownership in which those who till the soil reap the benefits of the harvest, but rather to a collective system which exploits the individual to enlarge the power of a cruel and dictatorial state.

To the masses, the Communists cry, "Death to the bloody imperialists. Down with the greedy capitalists!" The impoverished wage earner listens often with a heart full of resentment, for the capitalism he knows is a feudal and repressive landlord, and the overseas record of the capitalism of free and enlightened countries, we must unfortunately admit, has not always been without its unsavory chapters. But what the unwary listener does not know is that communism itself is the most vicious imperialism yet conceived by man and that a so-called "liberation" by a Soviet-type government leads not to freedom but to the forced labor camp.

But even if the threat of communism should by magic fade away, there is no assurance that the festering sores of poverty and ignorance would not spread into another totalitarian disease fully as virulent and destructive as communism. In a state of suffering, aggravated by the belief that a scientifically advanced world cannot end that suffering, peoples may well turn to false leaders and to other vengeful ideologies, still unformulated, holding dire consequences for all mankind.

These, then, are the facts and factors involved in one of the

most baffling problems of foreign policy facing the American people. The first is widespread, deplorable standards of living—so low as to be incomprehensible to the American mind, for few of us have ever experienced anything like them. The second is afflicted people, stirring in a new-found hope that the developments of science and a new sense of world brotherhood will aid them in emerging from their dark way of life. The third is, hundreds of millions of people attracted by communism's glittering propaganda of false promises.

What is the answer to these problems that are basic to the formulation of American foreign policy? It is futile to expect a sudden end to the conditions that now prevail. Development is a matter of growth, over an extended period of time. Even if the world had the financial and technical resources to flood Asia, the Middle East, Africa and Latin America with outside assistance, minimum modern standards could be achieved only within decades and generations. Education, skills, technology do not spring up overnight. Resources are not developed in a few weeks' time.

Nor can we compete with Communist promises by offering more promises than they do. Unrestrained by truth or by any moral code, the Communists can out-promise the western world until the devil himself won't have it. We can answer, we can explain, we can argue, we can educate—and we do, because we must. But words alone are not enough. Many of the people of the underdeveloped regions feel themselves caught between two great barrages of propaganda. Many do not know which to believe, which way to turn. They are neutral, and neutralism in the struggle for men's understanding is one of our most stubborn problems of foreign policy.

There is an old piece of advice, customarily meted out to young ladies, that the way to a man's heart is through his stomach. As a representative of the male species of human beings, I feel that I possess some qualifications for expressing the opinion that while this adage is not completely accurate, it is good advice. The stomach route is an excellent route, though not the only one, to a man's affections.

By the same token, one of the best routes to the minds of the people of the underdeveloped countries is through their own well-being. It takes no literacy at all for a farmer to understand that once his malaria is cured he can make his fields produce more bread. It takes only the most elementary understanding to comprehend

that improved seeds grow better crops, or that a safe water supply makes for a healthy community. A mother knows without expert advice why her children die and rejoices when modern medicine diminishes the death rate.

These are techniques which people can master by themselves. The greatest resource of the less developed areas of the world is their human resource. As sick bodies are made well, as adult education finds new skills and talents among the illiterate, as hunger is dissipated and the mind is applied with ingenuity to their local problems, the people themselves take over their development in their own ways. We don't expect miracles. We *can* expect progress.

One of the best illustrations I know is a program undertaken by the Indonesian government with the assistance of the World Health Organization. With a few shots of penicillin costing about $2 a person, 300,000 people in a selected area were cured of yaws, a painful and debilitating tropical skin disease. In the villages where this occurred, the transformation was startling as compared with yaws-infested communities. Their houses and children are clean, their livestock and crops are well cared for. Farmers' clubs and rural extension courses have new popularity. In one section, a 60-mile canal is being dug with volunteer labor to bring water for wet rice production. They are using only picks, shovels and baskets, and a powerful new asset—their new zest for life.

This is practical experience in the advantages of freedom. The Indonesians in this instance found out for themselves what they could do by their own efforts. We call it individual initiative, the heart of our free enterprise system. In this case it was transplanted to a distant part of the world. Those seeds, if nourished, will grow.

This is the practical experience that best combats neutralism and communism. Progress replaces stagnation. Hope drives out despair and the outlook of entire peoples is transformed. The free system can be sold more readily than the Communist system because it is practical. But it won't sell itself to people who have not had experience with its usefulness. They must see with their own eyes how freedom works for their benefit.

This, I want to add, is the policy of your government for meeting the problems I have described. It is carried out on a world-wide basis under the programs of technical assistance operated under the Point Four program and, in collaboration with other contributing countries, under a special United Nations program. It is one of

the most effective tools of international diplomacy ever discovered. We must apply it with greater vigor.

One of its best features is that by arousing the maximum participation of local resources, it diminishes the need for financial assistance from outside sources. It likewise contributes to the kind of economic and political stability favorable to private investment.

This is not to say, however, that it eliminates the need for intergovernment assistance. Economic development requires electric power, port facilities, railroads, and irrigation developments. These and other projects pay a return on investment over the years, but they sometimes require capital assistance to get started. The International Bank is doing this type of lending.

Development also calls for schoolhouses, and roads and sewers, which do not ever pay a direct return in dollars. The United States, under the Mutual Security Act, is providing grants for worthwhile projects of this kind.

These are only our economic tools. There are many others. Our task is so huge, and the danger from unfriendly ideologies so great, that no implement should be left unused.

I was fascinated recently when I read in one of your Catholic publications a story related by Bishop Raymond A. Lane concerning the work of Catholic priests in South America.

One was Father Gordon N. Fritz, who set to work among the jungle folk of northern Bolivia who live among the treacherous, green tributaries of the Amazon.

"With the help of a dozen oxcarts and a new tractor, the first ever seen in the region, they worked together to haul all their crude rubber out of the jungle at one time," Bishop Lane wrote. "Besides cutting down the work involved, this method produced a larger supply of rubber which commanded a better price than individual quantities would."

Afterward, Father Fritz sent this message to Bishop Lane: "Hauling rubber seems a far cry from Baptisms and catechism classes, but it has a direct effect on the lives of the people. No rubber, no clothes. No clothes, no school. And with no school, there is little chance for religion. So to keep religion going, we have to keep the rubber rolling, too."

Another priest, Father Felix J. McGowan, toiling in the same region, put it succinctly by saying, "We don't expect to find our people practicing virtue on an empty stomach."

Nor, may I personally add, do we expect to find people fighting communism on an empty stomach. If we continue to lag—as we are lagging—in the struggle to provide food for a growing world population, we must consider what can be done in good conscience and with moral forthrightness to shape the problem of population growth within manageable proportions. This, too, is part of the total struggle for a free way of life. I need not tell this audience that where communism takes over, religious institutions are the first to be killed off.

The work of missionaries such as Father Fritz and Father McGowan is typical of the jobs that have to be done in literally millions of communities in all parts of the world. They are acting as general practitioners in social and economic welfare. They have gone into the outlying communities with their sleeves rolled up. They have sought out the crucial problems of the village or the countryside and used their resourcefulness to solve them, to bring about higher standards of living.

Frequently a single individual, who has the knack of making friends with ordinary people, can become a catalyst for an entire community. He can demonstrate how, through their own efforts, they can take the clay at their doorstep and build a better house—how they can use the materials and the implements at hand to fashion a better life.

This is foreign policy in shirt sleeves. It is diplomacy that brings one people in friendly contact with another, far away. It is hard work. It will take many hands, including your own. But it is indispensable in the construction of a peace that will benefit generations yet to come as well as our own.

INTERNATIONAL ACTION FOR COMMUNITY DEVELOPMENT

Hon. Glen Leet, *Chief, Joint Project on Community Organization, United Nations, New York, N. Y.*

IN the inspiring address presented to you yesterday by Dr. Isador Lubin, United States Representative to the Economic and Social Council of the United Nations, he stated, "The greatest resource of the less developed areas of the world is their human resource."

Tonight I propose to discuss this human resource and its

potentialities for solving the tremendous problem presented by Dr. Lubin. It is a problem of over a billion and a half people now living under conditions of poverty, ill health and misery. It is a problem of many millions now awakening to the realization that their plight is unnecessary. It is a problem made urgent by the fact that because we must all live together on this fast-shrinking world, the well-being of the people of the less developed areas has become a matter of concern to all nations. One of the evidences of this concern is the responsibility which the nations have placed on the United Nations for providing technical assistance to aid underdeveloped countries in creating conditions of social and economic progress.

I have been requested to discuss "International Action for Community Development," not in terms of resolutions and reports and statistics but in terms of people—people I know—people of underdeveloped countries who are a part of this "great resource" to which Dr. Lubin has referred. Frankly, I am happy to do so, because I don't know too much about these resolutions, reports and statistics, as for six out of the past seven years I have been living with these people of underdeveloped countries.

First I would like to talk of Yanni Papadopolous, a fisherman in Agios Apostoli, a small village in Attica on the Aegean Sea in Greece. When I first saw Yanni he was pushing a wheel-barrow with only one handle along a road to the sea. He had a shovel made from scrap metal with a wooden handle he cut himself from a sapling on the mountainside. He had worked on this road for 150 days, working with his friends and his neighbors. He was not a State employee, he wasn't paid by the community. I wanted to know why he worked, what motivated him and his friends. He explained that he was a poor fisherman, he didn't have much equipment and could catch fish only about two months during the year. He was working on a road only 3 miles long, but to him his work on the road gave him hope for the future. I asked him why and he explained that when they caught their fish, in the past by the time they had carried the fish by mule over the mountain path to the village of Kalanos, the bus that left at 11 in the morning was gone, so that they would have to take the bus the next day. As a result the fish they delivered to the market were of poor quality and they would not get the best price. Now that this road is practically completed, he explained, a truck comes right down to

the harbor. As their fish get to the market in two hours they receive better prices and because no time is wasted in travel they can catch twice as many fish.

I asked a farmer working alongside him what increase in the income of the village did he think would result from the community work on this road. He said he thought that their income would increase about fivefold. This remark started a furious argument—one of his fellow workers said he should not tell such lies to a foreigner but should tell the truth and not make such a ridiculous statement. I asked what was the truth and they explained to me that before they made the road, they cultivated about 200 stremmas of land; that amounts to 50 acres. Now that they could get their produce to market, already they are cultivating 1,500 stremmas, and because they now have income which makes it possible to make wells and an irrigation system, they plan to cultivate next year 3,000 stremmas of land, "so you see," he explained, "how can this man tell you that our income will increase only fivefold when the land we are cultivating will have increased fifteenfold."

Now I would like to tell you about Pelli, a small village in Macedonia. Pelli is surrounded by mountains which have long been barren of trees. The population increases, but the productivity of the soil diminishes due to erosion and deterioration of the land. A peasant there knew that if he could persuade his neighbors to plant trees on the mountainsides, the erosion would stop, the water supply would be greater, and ultimately those trees would be a source of wealth for the community. When he heard of the Government's plan of community development it was just the little additional encouragement he needed. He persuaded people to plant the trees and in a few months half a million seedlings had been planted on the mountainsides. I asked him would these trees grow, seeking to learn whether the moisture and soil were favorable to their survival. His answer was interesting because it indicated that the human factor was so much more important to him than physical considerations. He said, "If the people had been hired to plant these trees, many of them would not have grown. If the Government had planted the trees, many would not grow. But these trees will all grow." I asked him why—it was the same land, the same climate, the same seedlings. He said, "The people here are very poor. Suppose they were hired to plant the trees and their goats came and ate the trees; well, maybe they would get

more employment next year planting more trees. Suppose the Government had planted the trees and the goats came along and ate the trees, the shepherds, who always know where their goats are, would not mind too much if some goats made fools of the Government. But these trees, they planted themselves, they are not going to let the goats make fools out of themselves and you may be sure that all these trees will grow." The human nature revealed by these shepherds is not much different from human nature throughout the world. We care most for things when we have an investment of our own to protect.

Something similar happened in Interlaken Gardens in New York, where I now live. The management planted grass and the children ran over the grass; the second year they planted the grass and again it was worn out. We all shrugged our shoulders and said, "Of course you can't expect children to keep off the grass." The third year they planted more grass with the same result; by the fourth year they had given up, but some of the neighbors, and the children got together with rakes and shovels and they planted grass themselves. They didn't do a very good job of planting but this grass grew. Why? Because the community had an investment to protect. I discovered this rather abruptly one day—I was returning home from a trip to Ecuador, I cut across the grass as had been my custom, when I was stopped by a shout from a little three-year-old girl who said with great strength and conviction, "Hey! Keep off the grass!" I looked again and it was my own little girl.

Bisdouni is a small village in Ipiros. The people there had an idea for a community drainage project. It didn't make much sense to me—all they were going to do was to broaden and lengthen the existing ditch. The purpose was to drain some land. We were standing on the land and I exclaimed that it was already dry. The Mayor explained that all they needed was for the water to run out about three weeks earlier in the springtime. He said that now the corn dried up just before it was ready to harvest. Planting three weeks earlier, he was sure, would solve their problem.

Some months, later, I saw a report indicating that the corn production from this village had doubled. So the next time I was in Ipiros I visited the project. As I was taking a picture, two shepherds passed by with their sheep and cattle. Seeking to get first-hand information, I asked one of the boys, "Did you work on

this project?" He said, "No." "Did you derive any benefit from it?" "No." "Your village benefit from it?" He said, to my surprise, "No." Then he added, "I don't live in this village; I live in the next village." So I asked the second boy did he work on the project? He said, "Yes," he worked about two months during the dead season when there was no other work to do. I asked, "What benefit has the project been to the community?" He said that it had about doubled the production of corn and provided more grazing land for their animals. I asked him what effect it had on his own family. He said all during his lifetime and during the lifetime of his father and grandfather they could only produce on their land a thousand okes of corn. They needed a thousand okes of corn to eat and never did things get any better. "Now," he said, "it is a new life—now we raise two thousand okes of corn. We have enough for all to eat and some left over to sell so that we can buy fertilizer, better seed and things for the family."

Demestica is a little mountain village in the Peleponnesos. It has a wonderful climate and its grapes produce some of the finest wine in Greece. Life would be good for people of Demestica were it not for the fact that it costs so much to transport the grape juice in pigskins on mules over 11 kilometers of a rocky mountain pass, so that they end up with very little for themselves. For years they have dreamed of a road but always it seemed impossible. How could they ever expect the Government to build 11 kilometers of road for a village of only 200 families. One weekend the Mayor received a visit from a relative who lived in the city of Patras. In the evening as they were talking about the road the relative said, "If you want a road, you can have one." He said there were over a thousand communities that were getting roads, water supplies, drainage, irrigation, reforestation, what ever they wanted, through a new program called *"pronia yia tis ergasias,"* a community development program. Immediately they were interested. They said, "Tell us more." He said under this plan the people of the village will have to do the work themselves. The Government will not build a road for you but each person who works will receive a small bonus or incentive payment. It is not much, but it is enough so that a man who works knows he is a little better off than those who don't work. The villagers declared: "After the harvest season we have lots of time, when there is nothing else to do. We would be working for ourselves. So why should we not do this

work?" Next day, a committee consisting of the Mayor and two elders visited the Governor and explained how much they wanted the road. The Governor promised to send an engineer to make an inspection and report and asked them to return again later. The engineer came; he found that a road was possible, he marked out where it should go and made his report to the Governor. The village committee returned and the Governor said, "The road is feasible—I would approve the project but I cannot provide you with any tools." They said they would use their own tools. He said, "I cannot provide you with any materials," and they said, "We will do without materials." He said, "I will approve the project but it will be a long time before money arrives from Athens so you will have to go home and wait." They returned home. When they told the people the project was approved, the little village was in a fever of excitment. They said, "Why must we wait?" "We have the men, we have the tools, let's start now." So they started. Many months later when I visited the village, the road was almost completed; our station-wagon was the first automobile the children had ever seen. I asked the people what benefit they expected to get from all their hard work. They said that now a truck from the winery would come to the village and they would get a much better price for their grapes. They said previously the long transportation made it so discouraging that they only cultivated a thousand stremmas of land. Now they said, "We will cultivate two thousand stremmas of land." I asked them what would happen to the men who made a living with their mules transporting the grape juice now that the truck came directly to the village? They said, "How do you suppose we will clear a thousand new stremmas without the work of these men and these mules?" "Now that we can get our produce to market, there will be plenty of work for all for a long time to come." The exultation of the villagers was expressed by one man who said, "For years the mountains have been eating us up, now we have eaten up the mountains." The better life that the people of Demestica have earned for themselves was a demonstration of how the human spirit can overcome great obstacles.

I have not explained the national program of community development in Greece in terms of Government policies or directives but I hope it is no less clear because it has been explained in terms of the meaning which it has had in the lives of humble people. It

was not easy to get a Government to adopt a policy that communities should be allowed to do what they wanted to do themselves. There was some skepticism as to whether they would have the sense and judgment that was necessary. Experience showed that generally speaking the activities selected by the peasants were no less appropriate or wisely selected than if they had been selected by the most highly qualified experts. In addition the people in the communities had a knowledge of their local environment which was of great value. Let me give you an illustration. Shortly after the program started, a report came in that 3,500 people were working on a project to drain the Kozani valley. In Athens, among officials, the question arose, "Where would they get 3,500 shovels so quickly" and the engineers asked, "How do they think they can drain a valley surrounded by mountains with nothing but hand tools?"

I went with some officials to investigate these mysteries. We found that all did have shovels, but where did they come from? The refugees in this area realized that shovels were needed so all of the blacksmiths of the vicinity had been working day and night making shovels out of scrap metals—the handles were cut from the mountainsides. They had dug many kilometers of drainage ditches but how did they think they were going to get the water over the mountain and out of the valley?

Kozani is surrounded by mountains and in the springtime the waters from the slopes all settle in the valley of the mountain and consequently the best land cannot be cultivated. They had solved the problem in this way. Some of the old inhabitants could remember that 45 years before water used to settle in the ground in several spots. They dug in these places and made an opening into an underground river so that the water followed this natural tunnel under the mountains and into a lake, some 45 kilometers away on the other side of the mountain. They drained some 4,000 acres of land at almost no cost for materials.

Through the Community Development Program in Greece, the people of about 1,500 villages are now investing their idle time in improvements for their own communities. They have built and improved over 5,000 miles of roads and have completed many projects for flood control, drainage, irrigation, water supply and other community improvements.

A question may arise—Will this work continue? Some time

after I had left Greece, there was a new Minister, who proposed to discontinue this program; he had nothing against it but he preferred that a program of his own be established. When the people learned of this, there was a great protest and when the Minister came to Parliament, all Deputies from the extreme left to the extreme right insisted that the program must continue and it has continued with a greater scope and volume. Its strength was in the grass roots support among humble people.

During the last couple of years, we have been trying to find whether or not principles of community development successfully applied in some countries can be applied in other countries. At the request of Governments, I have visited countries in the Middle East and Latin America. I wanted to learn whether or not in other countries there existed within the minds of the people in underdeveloped communities practical ideas for improvements in their local environment and whether or not there was the potential resource of the spirit which would make it possible to motivate these people to raise their standard of living primarily through their own efforts.

In Egypt, in the village of El Nomos, I found people interested in community improvements; not in improvements to the land because they did not own the land, but improvements which would make life better for the people. The drainage of swamps, the building of latrines, improvements in their water supply, etc., and all agreed that they should work together to enlarge the houses of some large families where nine people and a gamosa, or water buffalo, all live in one room. In a Syrian village, all the people would work together on an irrigation plan which would increase the productivity of their land fivefold. In Turkey, the villagers wanted water and would work tremendously with very little encouragement to secure more water for their villages.

In Ecuador, I visited the small village of San Gabriel. It did not take long to find what was their dream. They told of the great benefits which would result from a road to the Orient. They wanted a road across the Andes to the Amazon valley where they assured me the soil was so rich that when you planted seeds you had to jump out of the way because they would spring up so fast. In the Orient, land could be purchased at 12 cents an acre; where they lived it was impossible to buy. The director of colonization of Ecuador was with me when we talked. He explained that the

Government owned plenty of land in the Orient but that the Government had no money to pay people to make a road. In San Gabriel, when I asked people would they work on a road if they received payment, not in cash but in land, there was an immediate response. They said on such a basis there were 20,000 people of that area alone who would gladly work to accomplish a dream—"A road to the Orient."

I would like to tell you now about a ceremony I attended two months ago in Dondon, in the north of Haiti. It was a ceremony for the installation of officers for the credit union. It took a day and a half of rough travel to get there but it was worth it. The ceremony lasted four hours. There were speeches, songs, dances, prayers, and a play the people had written themselves depicting the evils of waste, the virtues of thrift and the blessings to be derived from the credit union. It was obvious that being a member of the credit union was an important distinction. These people were proud that their ceremony was longer and more impressive than that of any other community. The success of these credit unions in Haiti is interesting because it shows how an idea can travel. In the past, most credit unions in Haiti had been failures, except for a few established by the Oblate Fathers. The Point Four agricultural credit expert visited the Fathers to learn why these had been successful. The Fathers explained that they had learned from Father Sullivan, in Jamaica, that it was necessary to first establish study clubs which people attended to learn about thrift and credit unions for two or three months before they could become members. The Point Four expert followed this advice and the credit unions of the little villages of Haiti now appear highly successful. Father Sullivan of Jamaica had learned about the study clubs from Father Coady, who had developed them with great success among the fishermen in Antigonish, Nova Scotia, and so an idea spread.

In Haiti, the purpose of our visit was to aid the Government in developing a program to stimulate community self-development. The Government has asked for a mission which will spend a year in careful testing and experimentation with various methods of motivating people. I have confidence that they can develop policies and techniques which can enable people in communities to raise their own standards of living through their own efforts. This confidence is based not just on the fact that in Haiti there are about

120 million man-days of underemployed man-power, nor upon the obvious possibilities for productive community improvements. It is based on certain qualities of the people of Haiti which are best illustrated by a conversation I had with a man I met by the side of the road near Fond Parisien. The standards of living of this man had been greatly raised as a result of an irrigation program sponsored by the Government of Haiti and the Inter-American Institute. He said that before this project had started they were very miserable. They had only three months' work a year and they were very poor. Now they have work all year round, greater production and a higher standard of living. I asked him if any of the people were unhappy because now they worked all year instead of a few months as formerly. He laughed as though he had never heard such a foolish question and said, "But of course, there is no one who is dissatisfied. We work longer but we have something for our work." This was important to me because I would have seen no great merit in more extended employment if it had not contributed to greater human satisfaction on the part of the people involved. But even more important to me were his following comments. I asked him whether he would be willing to visit other communities at his own expense and without pay in order to explain to them the better life which could come from irrigation. He replied, "As an Haitian, it would be my duty." I commented that great things could be accomplished when the people in the community had the spirit. He replied, "The spirit is a great thing. With the spirit, all things can be accomplished. The spirit is something which if you keep to yourself you lose, but if you share it with others, you both have it double."

My friends, we, in the more developed countries, have no monopoly of ideals, of vision and of unselfishness. They exist among humble folk throughout the world. And they are the greatest resource for the progress of mankind.

You will forgive me, I hope, if, in an effort to make "International Action for Community Development" real and vivid, I have talked in terms of people and communities that I know personally. My experience is illustrative but not unique. The United Nations has a mission now in the Caribbean studying various types of community organization and development, including many interesting types different from those I have discussed. Similar missions will depart shortly for the Middle East and the Far East. The appeal of the United Nations to Governments for

reports on their experience with community development has already brought replies from 30 Governments. The policies of the United States through Point Four and of many other countries show an increasing awareness of the significance of the human spirit which can find expression through community development. UNESCO, FAO, WHO are all making notable progress in this field as are also voluntary agencies of the United States and other countries.

I hope that in the future, when you visualize people of underdeveloped countries you will see not only their poverty, diseases, and squalor but that you will visualize individuals like the villagers we discussed in Greece, Egypt, Syria, Turkey, Ecuador and Haiti, and that you will see them as persons with dignity, with self-respect, with dreams, hopes and ideals and with resources of the spirit, who are not asking for gifts but for understanding and an opportunity to walk forward with you toward a better life for all. As I visit these people, in isolated areas of the world and as I see the courage with which they face life when they have so few material advantages, and as I see how they have survived and still have hope under conditions of the greatest severity, more than any thing else the dominant feeling I have experienced is a renewed faith in democracy, in a way of life based on faith in the integrity, capacity, and the intelligence of common people.

Dr. Lubin, quoting from the United Nations survey of world social conditions stated, "In the broad sweep of history, the 20th century will be chiefly remembered in future centuries, not as an age of political conflicts or technical inventions but as an age in which human society dared to think of the welfare of the whole human race as a practicable objective." If we dare think of the welfare of the whole human race as a practicable objective, it is not just because of the great material and technological progress and the immense productivity of a few of the more developed nations. It is because of the greatest resource of the less developed countries, themselves, which is their human resource and, more specifically, the spirit of their people.

The progress they make depends not so much upon the material aid that the people in the highly developed countries can provide, but upon whether we all can have the understanding, the humility and the love for our fellow men that is needed, so that we may work with that great resource of the human spirit which exists among humble people in all nations of the world.

CASEWORK AND NEIGHBORHOOD LEADERSHIP—Panel

1. Ralph W. Whelan, *Executive Director, New York City Youth Board*

IN this paper I am going to discuss the Youth Board's experience in working with and developing indigenous leadership in one neighborhood of New York City, namely, East Harlem. This area is comparable to a city the size of Trenton, N. J., Scranton, Pa., or Youngstown, Ohio, inasmuch as it now has within its narrow confines 194,396 persons. In fact, a recent study indicated that one of the more congested blocks in the neighborhood had over four thousand residents.

At the beginning of the decade, the neighborhood was fairly cosmopolitan with Italians, Jews, Puerto Ricans and Negroes predominating. It has, however, experienced very rapid ethnic change with a vast influx of Puerto Rican migrants. Tensions have increased as the pressure of overcrowding has mounted. By and large, the earlier groups have moved with the result that the area, with the exception of a narrow strip along the river on its eastern border where the Italians have held the line, has become a Puerto Rican ghetto. It has been called, both in friendly and unfriendly terms, "San Juan on the subway."

Because of the intensity, as well as the extensiveness of the social problems confronting the East Harlem area, the Youth Board decided that additional services above and beyond those planned for other high delinquency areas were indicated if its projected program were to hold any real promise of adequately coping with the situation. Furthermore, it was felt that this area represented an ideal "test tube" for experimentation, inasmuch as methods and techniques which proved successful here would undoubtedly be effective in other areas facing similar, though perhaps less intense problems.

The first step was the collection and analysis of pertinent statistical data. This data was compiled by the Research Department. Concurrently, several staff members moved directly into the area to determine first-hand, through face-to-face contact with the people, what the urgent needs were which fell within the function of the Youth Board. This was done because it was our

conviction that the program should grow out of the real needs and interests of the people rather than from theoretical concoctions brewed in the meeting rooms of our central office.

The workers ate in neighborhood restaurants. They had their hair cut by the local barbers and talked and listened to them. They "had a beer" in local bars. They met and got chummy with teenagers in candy stores and on the street corners. In all instances, they concentrated on making warm, friendly contacts with the people they met and in drawing out and listening to their opinions, concerns, plans and even dreams. In addition, local priests, ministers and doctors, as well as school principals and local agency directors, were visited. As the real needs of the area became clear, it was decided that because of the peculiar problems encountered, namely, the language barrier and the cultural isolation, as well as the acute social pathology, the Youth Board would have to establish under its own auspices, a beach-head which would serve as a basis for the expansion of needed social services. Specifically, three steps were indicated: (1) the establishment of a community center as a social and cultural center for children, young people and their parents; (2) a service center which would bring together under one roof health and welfare services needed by families and children; and (3) the coordination and the strengthening of existing services and facilities. Fortunately, a large building which had been used previously as a settlement was available.

It was of prime concern that the program developed in the community center should reflect the real interests and needs of the neighborhood—that it should be, if you will, a settlement in the old-fashioned sense—an integral part of the neighborhood. The Youth Board recognized that as an alien force going into the area, it would have to strive consciously to achieve its goal of reducing the cultural distance between itself and the neighborhood. Therefore, we consulted one of the barbers whom we had met regarding the first and key staff member, namely, the doorman. The man who was recommended and hired was a well-known neighborhood "character" who organized baseball teams and was president of the Holy Name Society of the local parish. In this regard, it was not unimportant that when the center opened prospective members were greeted by a familiar face.

As recruitment of staff proceeded, we were guided by the principle that no positions for which a qualified neighborhood

resident could be found should be filled by an "outsider." When it was not possible to find a qualified neighborhood person and this was not easy in the case of professionals, priority was given to a worker who spoke Spanish, preferably one of Puerto Rican extraction.

As a result, indigenous and Spanish-speaking workers were incorporated on all levels and in all categories of staff—professional, clerical and maintenance. The total staff of the community center consisted of 15 program workers, four clerical workers and five maintenance workers. Of this group, 15 people spoke Spanish fluently and nine resided in the neighborhood. Because we believe so strongly in the importance of utilizing neighborhood people, several untrained young persons from the neighborhood who demonstrated interest and aptitude, were included among the program staff. As the program developed, several of these workers proved to be among the most valuable staff members. This was possible, I believe, because the agency provided two things; highly skilled and competent supervision and a sound in-service training program.

Insofar as the in-service training program is concerned, we made use of the usual media of staff meetings, individual conferences and specialized seminars. The difference, if any, was in the way that these media were used. Staff meetings, for example, included *all* staff, from the director to the messenger boy and there were no second class citizens. It was an open forum to which all contributed alike.

I should like to comment briefly on some of the ways in which staff members, indigenous to the neighborhood, made particular contributions. One young girl of 21, a member of a large family which was being supported by public assistance, applied for a secretarial position. Her father, a skilled carpenter, had been unable to secure steady employment since he brought his family to New York several years before. This young woman was assigned to the intake worker in the service center. Her natural warmth and sympathy, as well as her knowledge of the neighborhood, proved of inestimable value in making the applicants at the center feel comfortable and willing to share their real problems.

As switchboard operator, the agency employed the president of one of the older girls' clubs. An intelligent, articulate young woman, she was already making an important contribution through

her leadership in young people's activities. Because she was bilingual, telephone service was greatly facilitated. But more than this, she gave the unseen—an unseeing caller—an immediate sense of the agency's acceptance and readiness to serve.

The final staff contribution which I wish to mention was made by our maintenance workers. One of the unique features of the center program was the fact that it pioneered in serving teen-age gangs as an integral part of the center membership. Three young men, leaders of one of the most aggressive gangs, were employed as a part of the maintenance staff. In addition to their responsibilities as cleaners, these fellows were assigned along with program staff to cover all dances. They were particularly effective in anticipating and avoiding disagreements and in identifying and discouraging the occasional trouble-maker. Furthermore, when gang conflict was brewing in the neighborhood, they were helpful in reaching gang leaders and in helping to arrange mediations which often averted street fighting. One, in particular, could always be relied upon to bring to the attention of the staff situations which might become explosive and to assist in working out constructive solutions.

The success of the Youth Board's policy of developing indigenous staff can best be expressed in the words of one of the fellows: "We know the 'Fed' (their name for the center) is okay because you have got Tony and Rita and Veto working there."

A second area in which the neighborhood leadership functioned was the Advisory Committee. Even before the doors of the center were opened, this committee got underway. In composition, it was a cross section of all groups with a vital interest in the center—the neighborhood, the trustees of the building, the Youth Board and its Technical Advisory Committees. Approximately one-third of the committee were neighborhood people; to mention a few, a local barber, a neighborhood priest and minister and the chairman of the center's Youth Council.

The second phase of the operation was the Information and Service Bureau or "Department Store of Services." This bureau attempted to provide, under one roof, all the services which families in trouble might need—in essence, it sought to become a small "town hall," such as every community has. Initially, its staff comprised the supervisor of the Youth Board East Harlem Referral Unit, four caseworkers and three secretaries. Thereafter, as

additional needs were uncovered, the Youth Board added an intake worker for the bureau and a secretary; a social investigator from the Department of Welfare, an employment interviewer from the State Department of Labor; a Public Health Nurse from the Department of Health and two attorneys and a secretary from the Legal Aid Society. Of this total staff group, seven were Spanish-speaking, one spoke Italian fluently and two resided in the neighborhood.

The effectiveness of this experiment in the coordination of health and welfare services on a neighborhood level is attested to by the fact that approximately 250 people come to the center weekly and, by the way in which the neighborhood has come to seek its help for almost everything. Calls are received for help with problems ranging from how to secure free haircuts for a hundred children to what is the best beauty parlor in the neighborhood—our indigenous secretary is a real expert on neighborhood beauty parlors.

Throughout the life of the project, the staff of the center have been active in neighborhood organizations on several levels. They have worked not only with professional organizations, such as, the local unit of the Council of Social Agencies but also with many lay groups, such as, parent-teacher associations and church organizations.

Gang activity has offered still another opportunity for neighborhood organization. One of the methods employed to settle disputes between "warring" gangs is mediation. In arranging mediation meetings, the staff has worked with other agency workers as well as influential neighborhood people, such as, the owner of the local pool room, a local politician and a neighborhood priest. These times of crises were rallying points for mobilizing neighborhood leadership. On one occasion when the dragnet picked up approximately 30 teen-agers and young adults, the members of some teenage clubs, parents and friends got together to help the victims. A dance was sponsored to raise bail and many contributions were made as the result of pawned watches and broken piggy banks.

Finally, when it was impossible to continue the lease of the building, local agencies and neighborhood leaders rallied first to intercede for the extension of the lease and then to participate in replanning the services housed in the building. Several settlements and community centers agreed to expand their programs

to provide services to children and young people who were members of the center. In one instance, a church, in spite of already overburdened facilities, agreed to develop a new youth program to help take up the slack left by the closing of the center.

Several specific gains can be recorded as a result of this experiment in working with and developing neighborhood leadership. Firstly, this area is one of the few in New York City which has not experienced an increase in juvenile delinquency within the past year. Obviously, the Youth Board cannot take all the credit but we feel that the center and its Service Bureau made some contribution to this fact. Secondly, the Catholic Charities of New York City opened an extension unit in the neighborhood. Thirdly, there has been a marked decrease in teen-age gang warfare. Fourthly, one of the neighborhood young women went to Washington as the Youth Board's representatives at the Nation's White House Conference on Children and Youth. This was indeed a climax of the agency's efforts to help neighborhood people move out of their ghetto and into the main stream of the city's and nation's complex life; and fifthly, a number of people have had a dynamic experience in working together to solve their own problems.

It is the Youth Board's conviction that its premise of the importance of working with neighborhood people and neighborhood leadership has been validated; that to do this, means having respect for the dignity of individuals, accepting people as they are and working with them at their own pace. Unless this is done, the result is working for and not with people and past experience has proven that this is not too productive.

2. Miss Genevieve Rosales, *Supervisor, East Harlem Office, Catholic Charities, Archdiocese of New York*

MY topic is Casework and Neighborhood Leadership. If we are to assume leadership as social workers, we need to recognize the problems of society as a whole and approach all of them with a realistic Christian attitude. What I mean by a "realistic Christian attitude," is the recognition that the individual who comes to us with a very simple problem that does not require intensive casework, is equally as important to us because he is endowed with the same human dignity as the person presenting a complex problem which may require intensive casework. We have an obligation

to help all men who come to us to maintain their dignity. To do this, we must have a real understanding that there is a design and plan God has for each individual. Man's dignity is of God and to help men maintain this dignity is our responsibility and duty.

Today there seems to be a growing tendency in the social work field to become a specialist. True our organizations are laboring to expand so that the needs of our people may be more efficiently and quickly met. However, I like to remind myself daily that while we social workers as a group are laboring to expand to meet the needs of our people, the needs are always there and are almost always the same.

At the present time we have developed as a group, certain professional skills, but our greatest mistake would be to ignore those needs of our people that do not in themselves challenge our professional skills to the utmost. Thank God we are highly skilled professional Catholic social workers; but thank the same God for the Christian attitude He gave us to remind us that we must share with Him, to the best of our ability, His role of being all things to all men.

It is with this realistic Christian attitude that we have ventured an experiment in a small storefront in East Harlem. You may know very little about the area known as East Harlem in New York City, and the East Harlem Office of Catholic Charities of the Archdiocese of New York. Let me tell you something about it.

We are located in what is known as the heart of East Harlem. Geographically speaking we cover a small area, that is, 22 short blocks from north to south and five long blocks from east to west. However, there are some 50,000 inhabitants in this small area. About 90 percent speak only Spanish, having come from Puerto Rico. They are largely Roman Catholics. The district boundaries we cover are co-existent with the parishes of St. Paul and St. Cecelia.

Coupled with the overcrowded living conditions, vice runs rampant. It is a large narcotic-selling section. Some of the commodity companies had to discontinue delivery of goods because of the muggings and killings that occur in the area. I believe it is safe to say that many of the "Vice Lords" from other sections are doing business in East Harlem, so this vice activity is not confined to the immediate population. However, these inhabitants have been exploited by many groups, political and otherwise, and it was not

surprising when an 8-year-old boy came to our office, alone, seeking help in getting away from the habit of smoking marijuana cigarettes and taking heroin.

Among other things, these people need guidance and direction. They have gone from one group to another, and in many instances, have been exploited by unscrupulous individuals and groups. They have been exploited not only economically, but morally. The very roots of their religious beliefs have been severely threatened. They are confused and floundering. For example, one couple came in to say they were no longer Catholics, but the church that they belonged to would not baptize their very young children until they reached the age of 12. Could we arrange, they asked, to have the children baptized in the Catholic Church so they would be "on the safe side until they could be baptized at the age of twelve."

Since a Spanish-speaking staff was essential for this project, it was difficult for Catholic Charities to recruit workers and the office was a long time in process of being organized. Fortunately, nine Spanish-speaking Catholic social workers who were concerned about what was happening to the Puerto Ricans went to Catholic Charities and offered to staff an office under Catholic auspices. Hence, we came into being on May 14th, of last year. Although professionally we prefer to speak of quality rather than quantity, we had to plan on both. For example, during our first six months of operation we had nearly 2,400 interviews; 1,000 of the applicants were self-referred. Our referrals came from the parishes, schools, courts, Juvenile Aid Bureau, other social agencies, the visiting nurse service, etc.

Because of present trends of society and the problems confronting us we had to reevaluate what casework should embody in its totality, and our program is in two parts, so to speak. For example, we have a selective intake for persons being assigned to a district worker for long-term planning. We also have our intake overflow known as Desk, that is active continuously from nine to five, five days a week. The Desk person not only screens for intake to determine whether the problem is complex and needs further clarification by the intake person, with a view toward assigning a social worker to the family; but also serves as a "catch all." Hence in this way each individual applying at intake is interviewed by a professional person. We believe that every applicant is a potential client, therefore, each gets a service according to his need.

For example, because of language difficulty, lack of experience in a metropolitan area, a new culture, etc., our people need guidance as to other community resources; not only a referral, but a complete follow-through on the referral. Much of the work done by the Desk person is clarifying situations with the Department of Welfare. Time is spent not only in interpreting the public program to the individual, but also in helping him to establish eligibility. Naturally, the public agency expects the individual to produce verifications. However, many times individuals are at a loss as to how to establish a basis for investigation. This may entail writing letters to Puerto Rico, contacting the airlines to verify arrival dates, and many other services too numerous to mention.

Culturally, the Puerto Ricans have always taken in orphans by death or desertion of parents. Old people will bring a young child from Puerto Rico. Here they meet with real difficulties at times. It is not unusual for a family on public assistance with six children of their own to take in four or five orphaned children. These situations have to be clarified before eligibility for assistance can be established. The public agency must place legal responsibility where it belongs, but the individual is responsible for clarifying his own situation. They come to us, not knowing where else to turn, and many times not understanding what they are supposed to do to be considered for public assistance.

Now—is this the function of a private agency? If not, whose function is it? To answer this I want to relate a little incident. Just before leaving New York, one of our 8-year-olds who had learned I was coming to Cleveland said to me, "How wonderful, flying over the clouds in a stratoliner." When I told him I was coming by train, he seemed disappointed and said, "Aw, you're too old to know this is the supersonic age." This brings me to a point on which some of my colleagues may not agree with me. As a professional social worker and a member of the American Association of Psychiatric Social Workers, I fully realize that our skills can be limited to intensive casework with persons presenting emotional problems. However, I am fully convinced that we need to recognize that besides a selective caseload, we have a real responsibility to meet the numerous other needs of people. If social workers do not recognize and cope with the other problems, we may find ourselves on some ivory tower, and eventually destroying ourselves professionally. Today we are being challenged in this.

Yes, we are in a supersonic age, and we need to recognize that it is a changing society, that because of world tensions, little problems are very big problems to individuals. Let us not be condescending when these needs are presented to us, but instead, consider them as our responsibility as social workers. For example, the 80-year-old man who recently came to our office. He had been living with a nephew in California. Upon the death of the nephew he was alone, so with the small insurance he received he bought a plane ticket and came to New York in search of his two daughters. They had not corresponded for 16 years. On a small crumpled piece of paper he had their names, but no other information, and he asked us to help him locate them. This was his only request, and he had no idea that he was in a city of 8 million people. Should he, fearful and lonely as he was, have been referred to the Missing Persons Bureau by our receptionist? He presented no involved problem or a situation where intensive casework was needed. However, he had a real need and an urgent one. Miraculously, it took only 30 minutes to locate one of the daughters, some time to interview her to determine whether or not she wished to renew the contact with her father, but the reunion was made that same morning.

Other incidents—the little six-year-old who came running to our office with a swollen jaw and a toothache last Christmas Eve, and who didn't want Santa Claus to know he had not been brushing his teeth, and besides he was in pain; the family of 11 living in two unventilated rooms in a dark, dingy basement apartment, with four sick children. The worker had to pick her way through litter and garbage in danger of being hit by bottles thrown from other apartments to visit them. Refer them to the Housing Authorities? Yes! but letters and a follow-through may get them an apartment. These are just some of the many problems that come to East Harlem, and which we are attempting to do something about.

In East Harlem we are doing a great deal of intensive casework, and we are fortunate in having adequate psychiatric consultations. However, it is my firm conviction that if we did only this, that not only would many needs go unmet, but we might tend to destroy the very principles upon which our profession is based. There may be other answers, but I am not aware of them. Perhaps in a Conference like this, we may find a better answer to meet these needs, because meet them we must.

Our thinking in East Harlem is by no means original. For example, in *Better Times,* published by the Welfare Council of New York City, May 23, 1952, Bradley Buell, Executive Director of Community Research Associates, Inc., has this to say, in part: "A strong family can withstand a good many individual strains and crises; long time illness, disabilities which of themselves constitute handicaps to earning power; obstreperous children; mental disabilities and so on. On the other hand, all the patching up of individual members which specialized agencies may accomplish is apt to have very little social utility if the family as a unit still continues to fail in the performance of any of the basic functions which society demands of it."

In *Better Times,* May 16, 1952, Stanley P. Davies has this to say, in part, on the topic, Private Agency Services. "It is our job to remove the handicaps that are put upon family life and make available the knowledge that will enable more families to measure up to the best. With that effort and with *love* as its continuing bond, the family can indeed fulfill its social mission while bringing deep satisfaction to the human being."

The Temporary Inter-Association Council composed of the various social work associations, schools of social work and other representative groups is not only working on combining the three big associations for purposes of unity, but is also considering looking into the reevaluation and redefining of casework.

In East Harlem we recognized that the job to be done was tremendous, that we needed to draw on energies besides our own, and the most logical place to turn was to our two neighboring parishes. We felt the need of a First Friday Club and the parishes went right along on our request. In less than six months' time the membership has grown to some 60 members, and this is only the beginning.

Recently we saw the need to organize Spanish-speaking Catholic Big Brothers and here again the parish came to our rescue by furnishing us a list of members of the Holy Name Society. When we made ourselves available to the community we knew what the needs were. However, we did not tell the people what we were going to do, but asked them what they wanted to do about it. You can see from this that the basic casework approach was used. This approach was used in our first meeting with the prospective Big Brothers. My assistant with the help of a young seminarian has recruited 15 men, including a court reporter, a printer, a teacher

and the head of the Spanish Department in one of our parochial high schools. We are now planning to affiliate with the Catholic Big Brothers of Manhattan.

How do we cooperate with the parish on individuals we try to serve? Here the St. Vincent de Paul Conferences are a real help. In the beginning I am certain the men felt we were going to interfere with their visitations. We probably felt that if they worked with us they would "be sure to put a monkey wrench in our casework treatment plans." In order that each group might understand each other, we arranged regular meetings between our social work staff and the Conference members. We knew that if a priest explained theology to us in technical terms we would be at a loss to understand it. So we have not attempted to explain casework in technical terms, but by concrete demonstrations showing just what was done, and how.

When there was a fire in one of the tenements near our office, two women came in to request help. One requested financial assistance to purchase bed clothing and other articles destroyed by the fire. The other one also requested financial help, but at the same time told us about one of her children who had been frightened by the fire and since then had been preoccupied and listless. We asked one of the Conference men if he would make a home visit in answer to the first woman's request and he agreed. He called back to tell what was needed and that it would cost $25; he also offered to have the Society pay half. We agreed to pay the other half. A social worker made the home visit in the other case, and worked with the child in consultation with the psychiatrist. This is only one case, but there have been quite a few similar ones. We do not and cannot duplicate each other's work, but there seems to be a great need for continuation of this type of dual leadership and cooperation in East Harlem.

Recently the pastor of one of our parishes told us that he had held a mission annually for seven years, but this year, the church had not only been filled to capacity, but people were standing in the street. About 70 percent of these people were Puerto Ricans.

Time does not permit me to describe to you our unique method of distributing relief. As the result of our experiment in this area we have unified the work of the parishes and our own. Also I would like to tell you how we have been able to maintain the highest professional standards and still use a number of partly trained staff members and volunteers.

STEPS AHEAD IN IMMIGRATION POLICIES AND PROGRAMS IN THE UNITED STATES— Discussion Group

1. Rev. T. A. McGowan, *Director, Social Action Department, NCWC; Executive Secretary, Catholic Association for International Peace, Washington, D. C.*

I SUPPOSE all of us agree that any great modification in the immigration laws of the country has a long, icy road ahead. Many problems and many prejudices are involved. As long ago as 1934, for example, the Ethics and Economics Committees of the CAIP (Catholic Association for International Peace) published a report, "International Economic Life," in which it advocated a large liberalization of the immigration laws. The report, I suppose, has done some good. But certainly not enough to make more than the slightest dent on American laws. It looks as if we shall have to keep up a running fight for some time to come. Minor modifications in the laws may, however, come sooner than we think.

Certainly, American economic life, can go on well with a large increase in immigration. I thought so in the twenties, in the thirties, even in the tragic forties, and now again under the sad skies of the fifties.

I had occasion some 10 days ago to drive through parts of Southern Maryland, Virginia, North Carolina and South Carolina. There is much eroded land and some originally poor land. But there is much good land underused or not used at all. The area is growing industrially, and I am told that every fair-sized town throughout the whole South has a factory, large or small, which could provide an industrial basis for a combined industry-small farming economy. As one travels over the country and sees the idle acres he begins to realize that we have probably an even greater potential production than our vast actual production.

Or when one thinks of the great number of wives and mothers who work in industry, in part because the wages of the husbands are low and in part because of the pumped-up demands for strange installment-bought gadgets, we know that if economic life were good in the United States, we could take in a vast number of non-Americans just to hold the places of the wives and mothers in industry and commerce.

I will not take up your time with describing the vast tracts of timber lying in waste, or the coal and minerals partly used and then abandoned in the earth, or the new fabulous chemical resources, or our incomparable capacity to produce along with our prodigiously profligate ability to waste.

But enough of that. The possibility of our supporting many more people is enormous in the short-run. In long-term policy planning, the refusal even to think of allowing more people to enter and work and rear families is a tragic blunder and injustice. For we with our vast resources must think now not only of short-term but of long-term planning for immigrants.

As to the short-term laws, Congress is the main difficulty just now. I don't blame Congress much. There hasn't been enough of a public fight to get Congress to pass right laws, either of short-term action or for long-term consideration. Fortunately, our President has appointed a committee to work out some solutions.

As I figure it, we should work for as generous laws as possible on the short-term for the admission of immigrants. Certainly we can absorb great numbers in work and living. The economic possibilities are here. The combination of labor unions, cooperatives, business organizations and governmental administration can handle a large admission of immigrants, and along with the welfare organizations can provide for a lot of people as they come here. During the 19th century the death rate of immigrants to the United States and their children was tragic. But there were few laws and only weak organizations then. The new kind of immigration would not be like that of the 19th century or 18th century. Most of us are descendants of those immigrants and, exceptions as to deaths of our own ancestors were made or we would not have been born. There would be no such slaughter of the innocents now as then. But I don't think we are yet adequately equipped.

Some kind of migration policy has to be worked out so that when immigrants arrive here they and their children will be able to stay alive, and take advantage of the opportunities which a brotherly country and people create. This is true on both the short-term and the long-term level in the United States.

The Peace Association's report in 1934 asked for an international organization to handle international migration on a long-term level. That is still only remotely probable but something should be done toward it; for we shall finally have to come around

to international regulation of migration to attain the common good of the world. This is not a United States matter alone. It is a world matter.

Right now the United States alone can receive comfortably a great many new people and while our laws and organizations are not yet adequate to care for them properly, they are good and are being improved all the time. Certainly, we have the economic basis for many more immigrants to live when they come here. Organizations and laws must, however, guide the economic possibilities so that the immigrants will live—unlike a vast number of the 19th century immigrants who died like flies.

But let me ask you to think also of the long-term needs and possibilities. Crowded people now live in poorly developed countries and in countries of poor resources. The world has the obligation to care for the people in it. The United States cannot care for them all. In the report on International Economic Life there is a sentence which I know the great Dr. John Ryan wrote: "The earth belongs in general to all the children of men." And we can add. The people of the earth in general must see to it that all the children of men possess the earth.

2. Dr. Wynn Fairfield, *Executive Director, Church World Service, New York, N. Y.*

IN THE limited time at my disposal, it seems best first to summarize very briefly the large measure of agreement concerning immigration policies which has been achieved through several years of joint consideration by the voluntary agencies concerned.

First, the plight of refugees and expellees in Europe continues to be very serious and now that any substantial movement to the United States and to all other countries has stopped, the number of economically unassimilated refugees and expellees, particularly in Germany, Austria, Trieste and Italy is increasing daily.

Second, the United States should do all that it reasonably can to help get refugees and expellees out of Europe, as well as to help ameliorate the conditions of those who have to remain. As Christians who believe in the Golden Rule and the second Great Commandment, our hearts should respond to their plight. As a nation concerned from the point of view of enlightened self-interest, the order and stability of Europe is a great concern, and this group of

homeless, rootless people is an important factor in instability. Many of them, as proved by our experience with Displaced Persons, would strengthen the economic position of America if admitted here.

Third, the obligation to help requires our country's making special provision for admitting people in this class, outside of normal quotas, and assisting their immigration, because our policy affects the policy of other nations able to help these refugees. Notably, since our Displaced Persons program ceased, opportunities in other countries for refugees have practically dried up.

Fourth, the United States, therefore, should pass emergency legislation to admit a reasonable number of refugees and expellees annually, and to provide government assistance through a program of government selection, transportation and placement in this country; and also help with their migration to other countries.

Fifth, the plight of many of the normal resident populations in countries of Europe and Asia is becoming almost as serious as that of the refugees among them because of population pressures on the means of subsistence. People who are willing to work to support their families, but who cannot find suitable jobs or enough land to farm, are an unstable factor in the life of any nation and particularly open to specious promises of an economic Utopia by means of a change of government.

Sixth, for the same reasons that I have just mentioned, both Christian concern and politically wise strategy, the United States should also do its part in helping these nations solve this problem. Basically, it is related to the whole national economy, and our country has been trying in various ways to help strengthen that economy, recognizing that immigration into the United States by itself will not solve the problem, although it may contribute to its solution. Therefore, in addition to emergency legislation for refugees and expellees, our country should work out a well-considered program to help Europe help itself, including such legislation to amend the new immigration and naturalization law as will lead to a more nearly equitable and non-discriminatory redistribution of quotas, and probably also provision for the use in each year of the unused quotas of the preceding year in such ways as to relieve the greatest pressures. This is a complex matter which calls for both concerned and objective study without the emotional heat and the suspicious

prejudices which have attended the recent discussions of the Walter-McCarran Act and the Celler Bill.

With what I believe to be this large measure of agreement among the agencies representative of the Roman Catholic, Protestant, Eastern Orthodox and Jewish groups, it would seem possible to make that concern effective in our government policy, if a common program can be evolved on which all these agencies and their supporting constituencies can agree. Recent experience has demonstrated that when the representatives of the churches and agencies speak with a divided voice, whether within a single communion, as happened in the case of the Walter-McCarran Bill, or between groups as happened in the case of the Celler Bill, the large number of good objectives on which all agree can and generally will fail of accomplishment.

There seem to be only two important points of difference in policy between the agencies:

Is it better strategy to combine proposals regarding both the emergency problem of refugees and expellees and the long-term problem of dealing with surplus population in a single piece of emergency legislation, as advocated by the administration in the Celler Bill? Or is it better to marshal all our forces in support of emergency legislation to meet the refugee problem, in which we shall have a large measure of public sympathy, and at the same time start the necessary thorough program of education and spiritual enlightenment of our constituents with reference to the long-range national program to help European countries help themselves? That first question of strategy seems susceptible to fairly easy agreement as we consider it around a common table in an atmosphere of concern for the afflicted and of friendly trust in each other.

The second major point of difference between the agencies is on the extent to which and the manner in which voluntary agencies should assist the United States government in the process of selecting, assisting and placing immigrants under any program of assisted immigration which our joint efforts might secure. Some agencies feel that the supplementary assistance of voluntary agencies provided for in any emergency legislation should be limited to spiritual and social welfare services such as friendly greetings and emergency assistance at the pier, assistance in assimilation in their new communities and in general serving as "friends of the

court" in relations to government; and that it should not again involve voluntary agencies in such administrative service to the government on a sectarian basis as selecting those to have the privilege of immigration, securing assurances of support with the involved guarantee that they will not become public charges, and handling transportation arrangements.

Other agencies feel that the participation of voluntary agencies in the whole process would assure the maximum amount of humanitarian concern and the minimum of official red tape and callousness in handling cases; that it would continue what they regard as a good pattern of partnership in relationships between the government and voluntary agencies; and would give a more effective demonstration of the fellowship of Americans with their co-religionists. Since this difference is due in part to more basic convictions on the part of agency constituencies concerning the proper relations between the government and religious bodies, it will not be possible so easily to agree on a common policy, but we should at least try to reach agreement on this point.

At a recent meeting of the American Council of Voluntary Agencies for Foreign Service, I had the privilege of being supported by Monsignor Swanstrom in my proposal that the Council invite the three or four other comparable inter-agency bodies concerned with immigration policy to join with it in establishing a representative policy committee to grapple with the problem, recommending a policy with regard to this whole matter which would meet with the approval of all the agencies, even if it might not meet the maximum hopes and desires of any one agency, and coordinate the efforts of the agencies to implement that policy. Our joint proposal was adopted by the Council and is being put into operation. I am sure that if we can go forward in the spirit of our common concern for the suffering millions of Europe and of mutual goodwill and trust, we shall be able to work out a constructive program which all the voluntary agencies and their religious constituencies can support, and support effectively.

3. Hon. Thaddeus M. Machrowicz, *Congressman from Michigan*

I AM very happy to have been given this opportunity to discuss the topic assigned to me, namely, "Discrimination in Our Immigration Legislation."

This is a topic which should concern every American. Though the subject matter is immigration, the legislation which controls it involves far more. It poses the question of our basic national philosophy, and of our social philosophy. It raises basic questions of law, of justice and civil liberties. Fundamental problems of our foreign policy and of our internal security are involved. And above all, this legislation directly affects the lives of millions of persons, both here and abroad. In short, it involves the whole complex of beliefs and practices which we call our basic institutions and traditions.

The present legislation fails completely to take into consideration the importance of our whole foreign policy, the plight of the political refugees of Europe, the successful progress of the struggle against communism, and the problem of surplus population in Northern, Central and Southern Europe.

The last two wars have brought home to the American people the realization that no nation, large or small, can exist independently of the other nations of the world. Our position of responsibility as a leader of the democratic nations of the world has led us to reexamine many areas of our American life. We must reorient our foreign and domestic policies in the light of this newly evolved type of thinking. Since our immigration policy is so intimately bound up with our country's post-war role, this certainly is a most appropriate time to consider what revision and improvements are needed to the benefit of the nation, on both the domestic and international fronts.

Our immigration laws have admittedly been in a chaotic state of confusion and disarray, and Congress, in its last session, rightfully assumed the task of recodifying them. Though I know that much work and study has gone into the drafting of the present McCarran-Walter Act, it appears to me that in its final form, the legislation contains some glaring provisions of discrimination, which in my opinion, are entirely inconsistent with the traditions and principles of our American nation.

May I respectfully submit to you a number of the most conspicuous instances.

(1) The legislation retains the present wastage of almost two-thirds of the present quotas, which go unused because they are assigned to countries like Great Britain, whose nationals do not wish to emigrate to the United States.

This could and should be eliminated by permitting the reassignment of these unused quotas to worthy refugees from the Communist terror, and to desirable aliens from the over-populated countries of Europe.

(2) The present legislation continues to look back to 1920, and uses our population of over 30 years ago as the basis for computing present quotas. In my opinion, the present population of our country should be used as the basis for quota computation.

We must remember here that when the quota law was put into effect in the 20's it was the product of a set of circumstances in our country, entirely different from those that apply today. It was designed to counteract 130 years of unrestricted immigration which, just before the First World War, had averaged one million immigrants per year. It was an imperfect device aimed at securing certain results, at a specific time in our history. It was, by no means, intended as an unchangeable set of commandments for all time, although it sometimes is considered as such. Circumstances have undeniably changed to such an extent that the basis then used should now be revised.

(3) The McCarran Act bars aged parents and grandparents of American citizens from entering the country unless they can pass a literacy test. This is a very inhumane provision, which causes separation of families and much human sorrow. It was not even contained in the previously existing law, under which parents and grandparents of American citizens were exempt from literacy tests.

(4) The present legislation gives unusually broad powers to Consuls and to the Attorney General. Either may, in their own discretion, without a hearing, determine that, in their opinion, the alien may at any time in the future become a public charge, and, they may on such sheer and naked prediction or on the word of an anonymous informer, refuse a visa. They may also refuse a visa on their naked prediction that the alien, in the Consul's or Attorney General's opinion, might, at some future time, join a Communist front organization. I happen to personally know of instances where good, loyal anti-Communists who have devoted their lives to fighting communism, have been denounced to American authorities by those, who themselves, were suspected of Communist affiliation.

(5) The present legislation authorizes the deportation of any alien who, at any time while in the United States—it may have been 30 to 40 years ago—is convicted of any criminal offense. This

offense may have been reckless driving, illegal parking, or violation of any unimportant city ordinance, if the Attorney General rules that the alien is undesirable.

(6) The present legislation authorizes the deportation of any alien who, within five years after his entry into the United States, suffers a nervous breakdown and requires hospitalization. It does not even take into consideration whether the breakdown occurred because of factors arising after his entry into the United States, nor whether the alien can completely recover and become a useful member of the community.

(7) There are established 20 other new grounds for deportation, which are retroactive. A person can be deported for acts committed in the past, which, when he committed them, were not grounds for deportation.

These are only a few of the many unreasonable and discriminatory provisions of our present legislation.

Our great nation was founded as a haven for those suffering political oppression and economic woes in Europe. It has thrived and grown in power under a tradition of welcome to freedom-loving people. Much of its strength and vigor arose from the flow of an invigorating stream of fresh talent, fervor and energy, which has contributed substantially to America's greatness in the past. A continuation of this stream without discrimination against certain countries, and under proper precautionary measures, could advance our efforts to inspire faith in democracy all over the world.

There is no real or actual reason to fear aliens in this country. The annual quota prescribed by law, even if fully used, amounts to only one sixth of one percent of our population. The total number of aliens in this country today constitutes only two percent of our population, and that figure would be much smaller except that a great number of these aliens are legally prevented from becoming citizens.

One of the objects sought to be attained by present legislation is protection from infiltration of Communist ideology. With that goal, I believe all of us are in complete sympathy, and we support any reasonable safeguards against such infiltration.

But communism thrives on social and economic strife. It flourishes on allegedly advocating the correction of evils in a country, while actually it plots to use them as a means to establish its own dictatorship. Present legislation denies human rights. It

completely disregards the basic American principle of the right of hearing. Certainly these weaknesses are and will be exploited by the Communist regime.

We cannot maintain our high position of prestige among free nations if we practice one brand of democracy and preach another.

Racism and intolerance are immoral and contrary to the principles of universal brotherhood, which have been proclaimed so eloquently by our Holy Father. It is wrong to say to ourselves and to the world that aliens are not entitled to the same standards which we have determined to be fair for ourselves. Our American tradition requires that every man, who is judged in this country, whether citizen or alien, is judged fairly and under fair procedures.

Time prevents me from further and fuller discussion of this broad subject. I would, however, like to pay tribute to the fine contribution made in this field by the National Conference of Charities and by your distinguished Secretary, Rt. Rev. Msgr. John O'Grady, particularly at the time of the debates in Congress on the legislation on this subject.

I have been asked to express my opinion as to what can be done to eliminate the discriminatory provisions now existing in our legislation. Humanitarian efforts of organizations such as yours to mitigate our immigration policy, and to remove the misconception that the national origins law is an undeniable dogma, are tremendously important. We must continue to demand that the defects of the quota system be remedied; that flexibility be introduced into the operation of the quota system; and that fair and democratic procedures be established for both the admission and deportation of aliens.

I know that the attainment of these objectives is a long and arduous task. But one positive suggestion which I would make, is to advocate the establishment of a Joint Immigration Commission of both Houses of Congress, which would make a study and present recommendations with the view toward establishing a long-range immigration policy compatible with American traditions, ideals and sense of justice. Such a commission could go a long way toward eliminating many of the evils now existing and devising a method of apportionment which will deal equitably with all peoples.

Once again, I sincerely thank you for the opportunity of expressing my views on this problem, and my congratulations to you for your fair and understanding interest in its importance.

4. Charles A. O'Neill, *Archdiocesan Resettlement Director, Milwaukee, Wis.*

IN considering the topic, "Educating the American on Immigration," we must first of all ask ourselves some questions. Who should be educated? In what? How? What do we want the person to do? We must analyze, "What is public opinion?" How is it formed? What are the best media? Finally—what can practically and realistically be done?

Who should be educated? Everyone whom we can reach. How? By every media possible. What do we expect people to do? We expect them to take a Christian attitude toward immigration and to see that this attitude is implemented in the legislation before Congress.

What can be done in realism? I shall illustrate by taking a chapter out of my experience in St. Vincent de Paul Society work and as Director of Resettlement in the Archdiocese of Milwaukee. In the early days of the program we thought very little about interpretation, or education, except as it related to the interpretation of the legislation pertaining to Displaced Persons and the need for home and job assurances. The Archbishop's approval of the program, letters to pastors concerning announcements and the establishing of a plan for processing applications were of paramount importance. The daily newspapers and diocesan press were very helpful in reporting all developments and they published numerous human interest stories about the early arrivals.

We cooperated closely with our Jewish agency friends, who had at least a quarter of a century of experience ahead of us in migration problems, the International Institute, the Lutheran agency, the Church World Service, the Travelers Aid, the State Displaced Persons Commission and many splendid nationality groups. Out of our experience and this cooperation with other religious groups and agencies concerned with the same problems, there gradually emerged a great variety of ways and means of interpreting the work and, I believe, creating a favorable public opinion. We all agreed that the interpretation of these people who live among us is a year-round job. There is nothing particular that one does all at one time, but through a process of time people begin to realize that "foreigners" do not mean Communists; and immigrants are decent human beings. In this respect agencies such

as the International Institute have made a great contribution with their programs which bring nationality groups together and through their Folk Fairs they teach us respect for foreign dishes, clothing, music and the cultural heritages on a twelve-month basis.

Now, what are some of the other things we are doing which may be of value in educating the American? In Wisconsin the State Commission early this year cooperated in a plan whereby 568 Displaced Persons were brought to our State for farm placement. These people had been selected from January to March by agricultural agents from Illinois, Minnesota and Wisconsin who were sent abroad for that purpose. They arrived in time for Spring work and what is of prime importance according to a report of the Commission this week, 80 percent of them are still successfully placed in agriculture in Wisconsin. This story needs to be told. It shows what can be done, and indicates the reason why hundreds of Wisconsin farmers are now asking when and how they can secure more of such people. The majority of the agricultural agents in our State, I am told, are in favor of promoting efforts to get more Displaced Persons, so they must be pleased with the program, as the farmer who has a gripe certainly will let the agent know about it.

We should have someone constantly watching for success stories and telling the public about them. The Displaced Person who made a fortune in the sewing machine business made a real good story. That is the sort of thing people like to hear. And there are many, many other success stories that need to be told. The State Commission made a start on this idea by getting stories into the farm papers and magazines, and short news items on the early morning radio programs. Farmers like to listen to the radio in the barn while they are milking at 6 a.m. and news on the Displaced Persons program at this hour brought many inquiries.

We should line up some of the endorsements, which are there for the asking. In Milwaukee such industries as the Allis-Chalmers Company which has had tremendous success with hundreds of Displaced Persons are glad to be quoted favoring continued immigration. Labor leaders from the C. I. O. and A. F. of L. have frequently informed us that they favored the program and are willing to make public statements to that effect. We need to organize a speakers' bureau and arrange for more talks before schools, clubs, parish organizations, the Women's League of Voters,

etc., telling these groups of the steps ahead in immigration policies and programs in the United States.

I have only briefly given some of our local experiences. Certainly you all realize the great job which is being done by the national organizations, including the NCWC-W.R.S., in the matter of creating public opinion. I do not wish to overlook the importance of informing our Congressmen of our thinking and our experiences, but I believe that if in every community of America we recognize the need for a broad educational program, and we put it into action on a year-round basis, our Congressmen would sense the necessity of a Christian attitude toward immigration.

5. Henry M. Zaleski, *Vice President, Polish Immigration Committee, New York, N. Y.*

AT the very outset I wish to state as emphatically as possible that it is my sincere conviction that present immigration laws are not in keeping with our great democratic principles of justice, equality and fair play. In my opinion, they are unduly restrictive, particularly to Poland and other small quota nations. Out of the European annual quota of 150,000 immigrants permitted, the amount allocated to southern and southeastern Europe is 23,000 while the amount for Western Europe and Northern Ireland is 127,000. Thus it is clearly evident how the present ethnic preferences for the Anglo-Saxon races are unjust and need reexamination for a more equitable solution. This inequality is brought about in a large measure by the fact that our immigration laws are based on the so-called national origins system. It is my intention in the next few minutes to analyze the Polish immigration problem as it exists under our laws.

I am indeed very happy to have this opportunity of participating in this vital and most worthy discussion of the problems of immigration to the United States, as the representative of the Polish Immigration Committee of New York City. Our Committee, under the splendid leadership of Rt. Rev. Msgr. F. Burant, together with a group of Polish-American leaders of various organizations and societies, resettled in the United States, about 20,000 DP's, ex-Polish soldiers from Great Britain and other refugees under the Displaced Persons Act of 1948. Our experience in the field of immigration, therefore, has been extensive and varied.

Of necessity our understanding of the immigration problem is intelligent, factual and realistic. It is because of this vast experience that I speak here today for the liberalization and expansion of our present immigration laws.

During World War II, two million Poles were deported to Germany and one and a half million to Russia. As a result, the Poles now have the largest number of refugees and Displaced Persons scattered all over the world.

The annual Polish immigration quota to the United States is 6,529. At present 50 percent of this number is mortgaged until the year 1999 by reason of the executed program of the 1948 Displaced Persons Act. Thus only about 3,000 Poles can migrate to the United States annually until the year 1999. This result is completely tragic and unreal since refugees from Communist tyranny, democratic loving individuals, are thus barred from entering the United States. The great humanitarian traditions of our country ought not to permit us to forsake these unfortunates.

It is not my intention to review here the glorious and continuous fight of the Poles, over the centuries, even to the present time for freedom, democracy and independence. Americans of Polish descent are indeed very proud of the heroic achievements of the exiled Polish army and the gallant and magnificent resistance of the Polish Underground to Soviet aggression. We are all fully aware of the mighty contribution to our country's struggle for independence made by its two gallant Polish warriors, General Kosciusko and General Pulaski, both of whom eagerly left their native Poland to fight for liberty and freedom in the United States. It was left to a famous English poet, when Kosciusko died on the field of battle, to bemoan that "on his death, Freedom shrieked." Yes, from the very beginning, Poles have contributed to our freedom. Poles in successive generations in this country have fought and died to preserve our liberty.

It is fitting to mention at this point the glorious and courageous fight of the Polish Army, in Italy, under General Anders, for our cause. History will forever applaud the gallant fight of the Polish soldiers at Mount Cassino, where hundreds of them made the supreme sacrifice.

From the time that the Poles landed at Jamestown, Va., in 1607, as members of the crew of Captain Smith, to the present, their representatives have taken their rightful place amongst us as

leaders in all fields of endeavor. They have been immigrants who have contributed much to our industrial greatness and they have readily molded themselves into the American way of life.

The Mayor of Buffalo, N. Y., one of the largest cities in the United States, is Polish. There are 12 Polish Congressmen in the House of Representatives, and numerous duly elected members of various branches of our State and local governments in all parts of the United States are of Polish extraction. In our national sport of baseball we have such great representatives as Stan Musial, Ed Lopat, Joe Collins and many others, too numerous to mention. We all know of Madam Curie and how she pioneered the first concept of atomic energy and of the great contribution made to music by Ignatius Paderewski. One of the greatest air aces of World War II and Korea is Col. Gabrecki, a real American of Polish descent. Thus the United States has benefited to an extraordinary degree from the skills, abilities and culture of the Poles.

In Suffolk County, N. Y., where I reside, we had an influx of Polish DP's under the Displaced Persons Act of 1948. They easily adapted themselves to our way of life and became active individuals in our agricultural community. Since 1949, they have worked on our farms and have made great progress in our community life. Various civic and church organizations enrolled them as members. They have purchased homes and businesses in our community. Many of them have left our towns and joined the Armed Forces and are now fighting in Korea. Their moral standards have been excellent and the community is anxious and willing to absorb many hundreds of such new immigrants.

Poles in foreign countries are waiting for admission to the United States, for the opportunity to serve it, as their predecessors who so gloriously served before. Our principles of justice, our religious freedom and our system of government by laws and not by men are deeply respected and cherished by them.

The doctrine of racial and national preferences inherent in our immigration regulations should be relaxed considerably and intelligently. Special legislation should be enacted at the earliest possible moment to give humanitarian aid to the war refugees, the residue of Displaced Persons, and to over-populated countries such as Italy and Germany. Our basic immigration laws should be changed so as to give the small quota nations more consideration. Then this country will benefit from the admission of Poles and

other national groups all of whom have many varied talents, cultures, and traditions to offer to our American way of life. This glorious nation's steady progress will be aided immeasurably by their love of freedom and of our free institutions. Our love and respect for humanity, irrespective of national roots, will give more lustre to the stature of the United States among the family of nations.

6. Miss Leone Roualet, *Executive Secretary, Catholic Resettlement Council, Cleveland, Ohio*

THE majority of the 6,500 Displaced Persons, victims of the last war accepted by the Diocese of Cleveland, have been successfully resettled there. Once these displaced persons had property, bank accounts, influential positions—all dissolved by the war.

Today, these Displaced Persons are starting life anew in America. They have a strong desire to work, and are willing to accept any type of employment available, regardless of their former status. Their employers report that they are conscientious and diligent workers. Even with their language problem, they are getting along fine.

Most of these people have found living quarters through their own initiative and resourcefulness. They are perfectly happy in a few rooms in some of the older sections of Cleveland. There is no bitterness on their part for what they have lost, only gratitude and a renewed sense of well-being and freedom.

The D.P. children are finding the United States especially wonderful with all its ice cream and toys. To them, the language problem proved no barrier; to many of them the English language is now their native tongue. Some of their older brothers and sisters are now attending colleges where their study habits are very good.

It may interest you to know that the young men of draft age among the DP's have all been called into the service of the United States Army. Many of these are now fighting the battle against communism in Korea.

In our experience in dealing with Displaced Persons, we are happy to say that none have come here looking for charity. Their only wish is to be self-supporting and independent. Example: We have a widowed DP mother with five children to support.

Since she was eligible, we tried to get mothers' pension for her which she refused to accept, preferring to support her little family by cleaning a school building at night.

In cases where sudden death has occurred after the Displaced Person has been here only a few months, the various nationality groups have taken on the responsibility of collecting funds among their own so that the deceased DP might have the proper religious burial in one of our cemeteries. These nationality groups have been wonderful in helping the Displaced Persons become better adjusted to our way of life and they have contributed much to the success of our program.

As you know, matching human beings with paper specifications is like making a marriage by correspondence. Sometimes, it doesn't work out. There have been a few cases that have tended to give the impression that DP's are not grateful. This is more often due to misunderstanding rather than to ingratitude on their part.

We must remember that the United States has been built by refugees from foreign lands, who came here with a purpose. If all of us support the new emergency immigration bill, which comes up before the Congress in the near future, we will again bring to our country, new energies, skills and loyalties.

BENEFITS AVAILABLE TO WORKERS THROUGH GOVERNMENTAL AND VOLUNTARY AGENCIES—Panel

1. Gilbert W. Fitzhugh, *Third Vice President, Group Insurance, Metropolitan Life Insurance Company, New York, N. Y.*

THE very title of this panel discussion emphasizes one of the most important considerations in the field of benefits available to workers—that is, that there is a place in the field for both government and voluntary coverage. It has become generally recognized that an individual has responsibilities in at least three directions: (1) to himself and his family; (2) in cooperation with his employer, to those with whom he works; and (3) to society as represented by his fellow citizens and himself and the agencies they have set up for their common good.

In the field of insurance, these three responsibilities are covered, respectively, by individual insurance policies, group insurance coverage, and social insurance. By group insurance is meant insurance covering under one policy a group of employes of one employer, one union, or a group of employes in one industry. Each of these three forms has its own function to perform and need not, and should not, be competitive with the others. When soundly conceived, each class of insurance can perform its role better because of the existence of the other two classes. Properly integrated, they may be looked upon as a three-legged stool affording solid and well-rounded protection for the citizen. A change in the design of any one of the legs which attempts to place too great or too little weight on any other leg can readily upset the program.

Having said this to put group insurance in its proper perspective, you would naturally expect me to devote most of my remarks to the group insurance leg of the three-legged stool. There are many different types of group insurance available to employees in industry. The most important is undoubtedly group life insurance to provide, in effect, for a temporary continuation of part of the pay check to an employee's family in the event of the death of the breadwinner. Some 21 million employees are now covered by this form of insurance to the extent of about 54 billion dollars.

A similar form of insurance, in the sense that it provides partial replacement for loss of earnings, is that providing weekly sickness

and accident benefits; for example, payments of 50 percent of an employee's normal weekly earnings in the event of his non-occupational disability. These benefits are usually paid after a waiting period of a week and for a maximum period of disability of 13 or 26 weeks. Some 40 million people have this kind of protection in one form or another.

Group annuities or pension plans, usually supplementing Social Security benefits, are a third form of coverage to help replace the loss of earnings. About 11 million employees have this type of coverage by one method or another.

A somewhat different form of employee benefit coverage is insurance to cover all or part of an employee's medical expenses arising from non-occupational sickness or injury. Of course, the most common form of this type of coverage is hospital insurance either through individual insurance, group insurance, or Blue Cross coverage. This type of coverage usually includes an employee's expenses arising from the hospitalization of his wife or children, to the same extent as expenses from his own hospitalization. Accordingly, the number of people covered is substantially larger than the number of employees. The total covered for hospital expenses one way or another is in the neighborhood of 86 million.

Similar protection for employees or their dependents for all or part of the expenses of surgical operations is provided through insurance or Blue Shield coverage for about 66 million employees and dependents.

It is thus obvious that the voluntary approach has made great strides and has become an important part of the basic insurance protection of American employees. It might be well to give some thought as to why these voluntary coverages have proved so popular. It seems obvious that the answer is in the flexibility of the voluntary free competitive enterprise system.

Different groups of employees and their employers can select in the first place the type of benefit most suited to their particular needs and pocketbooks. For example, do they have greater need for life insurance, hospital insurance, or weekly sickness and accident benefits? In the hospital and surgical field, do they prefer a service type of plan or a cash indemnity type of plan? In the second place, these groups have complete freedom of choice as to the type of carrier, namely, should the benefits be provided through an insurance company, a Blue Cross or Blue Shield or-

ganization, or a trustee? Lastly, having made these choices, they then have a wide variety of choice as to the individual insurance company or trustee to be selected.

With all these competing factors, it is obvious that no over-all pattern would develop which would tend to become standardized, as is inevitable in a government plan. Furthermore, this free, competitive spirit keeps the expense costs of the various types of group insurance at a very modest level.

One of the most important problems facing any employee benefit plan—whether governmental or voluntary—is that of administration. Particularly in the case of cash or service benefits in the event of disability, the problems are much more administrative than they are actuarial.

For example, it is relatively easy for either the government or a voluntary agency to determine the eligibility of a man or his beneficiary for life insurance or for annuities—a man is either alive or dead at any particular time, and that is all that is necessary to know to determine whether either a life insurance benefit or an annuity benefit is payable.

On the other hand, when it comes to determining whether a man is totally disabled so as to be unable to work, or whether his disability requires hospitalization, or the extent of surgery or diagnostic services required for proper treatment, the question is not so simple. Subjective and human factors are involved in the determination, and differences of opinion are inevitable. Not only must the human element of the person insured be considered, but there is also involved the hospital administrator and the physician or surgeon. By way of illustration, consider the difference between insurance providing certain specified amounts for certain specified surgical operations, and insurance purporting to cover all doctors' costs. In the case of surgical operations, the insured is not likely to subject himself to an unnecessary surgical operation just to collect an insurance benefit which must be turned over to the doctor. Furthermore, there is little danger of doctors performing surgical operations merely to collect fees through insurance. Hence, the administrator's problems are fewer.

However, in the case of general medical care insurance (as distinguished from major or catastrophic medical coverage), there may be a great temptation on the part of the insured to ask the doctor for extra calls or calls at odd hours. Such calls might be

made to suit the convenience or whim of the patient even if medically unnecessary, provided the cost would be covered by insurance. The tendency might be more pronounced if dependents are included in the coverage. Furthermore, in normal times doctors might find it difficult to decline making such calls. This obviously makes the administrator's task more difficult.

Merely reciting some of these administrative problems helps to emphasize one important reason why governmental operation of annuity and survivorship benefits is much more simple than would be governmental operation of health insurance. Political determination of the simple fact of life or death is fraught with much less difficulty than political methods of determining the various factors required in health insurance.

Another important distinction is that in the case of annuity or survivorship benefits it is practical to supplement a minimum form of governmental protection with additional protection through voluntary means. This is hardly practical in the field of health insurance. It would obviously produce almost insurmountable problems for the government to undertake to provide a basic minimum standard of health coverage, with a voluntary plan taking over where the government left off. It is difficult to see how both a doctor provided under the government plan and a doctor provided through voluntary means could operate on the same case.

This is not to say that there is not an appropriate role for government in the field of medical care. There is a wide field in the domain of public health and preventive measures, which various levels of government are already undertaking in many cases with a considerable degree of success. Obviously, many parts of this field are more properly a function of the community as a whole than they are of individuals or groups. This is just one more illustration of the concept of the three-legged stool, that there is an appropriate place in this whole field for all three approaches, namely, (1) various levels of government, (2) group insurance through employees acting in cooperation with their employer, and (3) individual action.

While there is room for all three legs of the stool, perhaps enough has been said in these few remarks to show that there are some areas where one of the types of mechanism is more appropriate than the others and that no one of them is in the best position to provide the solution to all the problems.

2. Fred Tapfer, *Director of Public Relations, Cleveland Federation of Labor*

THE past several years have evidenced a growing trend toward a deferred type of gain on the part of organized labor. Although current needs, such as, wages, hours, union shop security, vacations with pay, and the like, are of primary importance, the idea of preparing against time of death, sickness, injury and old age has found its justified place of importance. Indeed, the trade unions from their inception have realized the importance of these beneficial and protective requirements.

One of the significant developments in more recent collective bargaining has been the spread and extent of health and welfare plans through union-management negotiations. Trade unions are more and more interested in these developments. Indeed, these health and welfare plans are today a vital social force in our nation.

Health and welfare plans received a great impetus during the last World War when restrictions were placed on wage increases and allowances were made for welfare programs financed by employers and trade unions, separately or jointly. They have had a remarkable growth ever since.

This new and comparatively recent development in our collective bargaining processes calls for new skills and techniques and knowledge of the principles underlying insurance or benefit funds on the part of trade union officers and negotiating committees called on to represent members of our unions in planning, negotiating and administering these welfare programs. Skilled guidance is essential to develop whatever plan will best suit the needs and requirements of our organization, as well as enhance and protect the interests of our organization and that of our members and their beneficiaries.

Welfare plans are subject to division into separate groups, such as, welfare programs adopted, financed, administered and controlled solely and exclusively by our unions. These are the old and established trade union benefit systems, many of which are founded upon an unsound actuarial basis.

On the other hand, we have welfare plans provided and put into effect by individual employers covering in the main all of their employees and not necessarily confining such benefits to members of the union. Heretofore, employers exercised sole and complete

control over such plans. However, today, under provisions of law, the employees may assert and express themselves regarding such programs and negotiate for a change or modification or substitution in the plan.

The third kind of health and welfare plan is that established by employers in a group or in an association and the trade union covering union employees of all the employers in the group or the association. These health and welfare programs are the result of collective bargaining between management and the unions and generally constitute part of the agreement between the union and employers or management.

It is this latter type of health and welfare program that has proven most popular in recent years and which today may be considered an established part and parcel of our collective bargaining process.

Health and welfare programs usually embrace protection against loss of life, loss of wages as a result of injury or sickness, death, dismemberment, loss of sight due to accident, hospital, surgical and medical expense and pension or retirement benefits. These benefits are generally provided through the group insurance method. While each trade and trade union may have its own peculiar problems and must meet varying local situations, nevertheless, the group insurance method permits an insurance program to be "tailor-made" to meet the needs and requirements of every trade union and its members.

Group life insurance in the event of death may be had in any amount selected usually ranging from $500 upward. It covers all members, young and old. No physical examination or other requirements are entailed. This form of coverage is excellently designed for our trade unions.

Under death and dismemberment coverage, the same amount as life insurance is usually provided with some limitations.

Hospital expense benefits will help members meet the expenses incurred in connection with hospital confinement and may include hospital expenses for dependents.

Surgical expense benefits are to reimburse a member for expenses incurred as a result of a surgical procedure. The amount of benefit payable varies for each type of operation.

Medical expense benefits reimburse a member for doctor's fees.

These benefits may be provided separately or all may be included in one general health and welfare plan.

Health and welfare plans to a certain extent are affected by State and Federal laws. Under the Taft-Hartley Law, employers are not permitted to contribute any funds directly to the union. The law provided that a trust fund be established to which employers make their contributions. This trust fund must be administered by trustees equally representative of employers and the union. The trust agreement must contain all the conditions affecting the receipt and payment of contributions, the administration of the fund, the purchase of insurance benefits, etc. It also requires an annual audit of funds which audit report must be published.

Health and welfare programs are also affected by the group insurance laws of various States. These laws differ in certain particulars, but only the State laws under which the master policy, is issued, will have to be taken into consideration.

Then, too, certain States have adopted legislation which requires that workers be provided with certain minimum benefits for disability due to non-occupational accidents or sickness. Such compulsory disability laws have been adopted in the States of New York, New Jersey, Rhode Island and California. It is likely other States may follow. In establishing a health and welfare program, these disability laws must be taken into consideration if members in these particular States are to be insured.

Pension plans today may be regarded as representing reward for long years of service, deferred compensation, and, from the viewpoint of efficiency and economy, a desirable method of providing for the superannuated employee.

The passage of the Social Security Act and subsequent amendments have in no way dampened the desire on the part of wage earners to supplement inadequate benefits payable under the Act. Indeed, the Social Security Act with all its improvements still remains inadequate.

Pension plans may be set up in a variety of ways. At first glance, it may appear that almost any kind of paid retirement plan would represent a substantial gain and that a union has everything to gain and nothing to lose in pressing for one without delay. The problem is not quite that simple. To the contrary, an ill-considered and badly designed retirement or pension plan may impair other vital trade union goals and principles, while offering relatively nothing or very little in return.

Whether or not a particular pension plan is actuarially sound

and a good idea, and the type of plan to be set up, are questions that can be answered only after studying the problem in its relation to all other alternatives, to the existing wage level and wage rates, working conditions prevailing, the effect upon the mobility and job tenure and the characteristics and most pressing needs of members at the time of considering such a plan.

A pension plan by its very nature is a long-term proposition, offering benefits to most members only in the more or less distant future. Nothing is gained and much can be lost through hasty and ill-considered action.

Various kinds and sorts of pension plans are in effect and are being considered. The American Federation of Labor will shortly publish a booklet on this subject which will discuss this subject in detail.

During the past year, health and welfare, as well as pension plans have been greatly curtailed, if not stopped, by controls and restrictions of the National Wage Stabilization Board. However, within recent months, the Board has modified its regulations so that at the present time the health and welfare regulations contain no basis for the denial of any plan no matter what its benefits may be. The regulations now in effect are no bar to the furtherance of health and welfare programs. Indeed, unions are free to negotiate whatever plan of benefits they deem most appropriate and employers are free likewise to make whatever conditions may be essential to advance whatever programs may have been agreed to. It is required to file a copy of the health and welfare plan entered into and approval is assumed within 30 days unless otherwise notified by the Board.

Up to the present time, the Board has had little experience with pension plans in terms of number of petitioners. However, the criteria set up for approval of pension plans are no bar to progress in the furtherance of such plans.

3. Raymond J. Jordan, *Regional Representative, Bureau of Old-Age and Survivors Insurance, Federal Security Agency, Cleveland, Ohio*

THE insecurity of the American worker was drastically emphasized during the depression years of the 1930's when the lack of jobs caused millions to seek public aid. With the passage of the Social Security Act in 1935, effective in January of 1937,

a whole new approach to the problem of insecurity was instituted in the United States. The Old-Age and Survivors Insurance program, provided by the Social Security Act, set up a contributory insurance system to assure a certain regular income to workers and their families who suffer loss of earnings through retirement, and to their families in the event of their death. This program also assured minimum security while maintaining the innate self-respect of the American people.

In general, employees in commerce and industry have been covered since the program was first instituted. The Amendments of 1950 brought in several new groups beginning January 1, 1951, the largest of which was approximately 5 million self-employed persons. The others were regularly employed household workers and farm workers; employees of non-profit organizations on a voluntary basis; State and local government employees at the option of the States, and some Federal employees. As of this year, about 46 million persons were engaged in work covered by our program, representing about 77 per cent of all workers in civilian paid employment in the United States. Millions of Americans now have a direct personal stake in the Social Security system.

In all insurance, the insured must meet certain requirements. He must pay a minimum number of premiums; the size of his premium determines the insurance benefit. And so, the gainfully employed, their employers, and self-employed people contribute during their working years to the Trust Fund from which all benefits and administrative expenses of the program are paid. Through these contributions deposited in the Trust Fund, and on the basis of their wages and self-employment, they build toward their rights to future benefits and the protection of their families.

This program provides two different kinds of insurance; retirement insurance for workers and their dependent families when the worker retires at age 65 or later; and survivors insurance for the dependent families of workers who die at any age. This makes it a young worker's program as well as a program for older persons. Over 4½ million persons are receiving more than 169 million dollars in monthly benefits. Under the retirement provisions, benefits are being paid to retired workers, their wives or husbands, and their children under 18. Survivor benefits are being paid to widows, widowers, children, and dependent parents. In addition,

lump-sum payments are made in all death cases. Of the total number of these beneficiaries, 2.36 million are receiving over 104 million dollars a month as retired workers; 667,000 wives and husbands of retired workers are receiving about 16 million dollars a month; 415,000 widows and widowers are receiving approximately 15 million dollars a month; children under this program are receiving over 30 million dollars a month. In Cuyahoga County alone, 49,126 workers and their families are receiving approximately 2 million dollars a month. This clearly demonstrates the importance of Old-Age and Survivors Insurance to our national economy. These resources will be even more significant next month when beneficiaries will realize an increase in their monthly payments under the most recent Amendments. The 1952 Amendments have also increased family benefits from a maximum of $150 to $168.50 a month, and as of this month will increase the maximum amount that can be paid to a retired worker to $85 a month. These Amendments are a part of the continuing effort of Congress to perfect the Social Security system. Changing economic conditions since 1937 have made necessary many revisions in the law in order to maintain a truly effective program of social insurance against the economic hazards of our industrial civilization.

A national survey of Old-Age and Survivors Insurance beneficiaries conducted last year pointed up the importance of Social Security benefits as a supplement to other means of income maintenance. Some of the startling facts disclosed by this 1 percent sample of all beneficiaries established that:

1. Two-thirds of the aged persons receiving Old-Age and Survivors Insurance have little or no other retirement income.
2. Even when Old-Age and Survivors Insurance payments are added to other retirement income only about 40 percent of the single beneficiaries and couples had as much as $50 a month per person.
3. Only one Old-Age Insurance beneficiary in every eight had "independent retirement income" amounting to $50 or more per month per person.
4. About 25 percent of the men and 20 percent of the women who are Old-Age Insurance beneficiaries had some earnings from employment during 1951.
5. But 65 percent of the men and 75 percent of the women

Old-Age Insurance beneficiaries reported that they were unable to work.

So we find that most of our beneficiaries have very little income to supplement their Social Security payments, and the large majority of them are unable to work.

The 1950 and 1952 Amendments provided increased protection to American families not only by the extension of coverage but also through liberalized eligibility requirements and the granting of wage credits to members of the Armed Forces, including those who have served after World War II. Another change in the law effective this month, is the provision that beneficiaries under 75 may earn as much as $75 a month and still receive their benefits.

We have found, after 15 years of operation, that the principles of social insurance are sound; that it is the best method for meeting and combating the hazards of insecurity. We know that Old-Age and Survivors insurance is a strength to our communities not only by helping to hold the home together in time of financial stress, but also by assuring dignity to the way of life in old age, by keeping purchasing power in the hands of more people, and by maintaining the spirit of self-reliance and enterprise.

TECHNIQUES IN SUPERVISION—Panel

1. What the Supervisor Contributes to the Agency

Miss Mae K. Sargent, *Casework Director, Catholic Welfare Bureau, Archdiocese of Los Angeles*

THE purpose of the social agency and the focus of a supervisor is to provide good service for the client. In order to accomplish this purpose the supervisor integrates the purposeful planning of administration with the development and the application of knowledge and skills of the worker. The supervisor recognizes and carries a positive responsibility in administrative planning for the agency and in maintaining standards of worker's practice in offering service and in meeting client's need. This dual aspect of her work is one in its objective, viz., that of giving a better service to the client.

The supervisor must participate in the responsibility of administration in: (a) initiating and evaluating the need of service in the community; (b) determining the resources available, such as finances, staff, specific skills and services; (c) uniting these available resources in a workable program.

Informing administration of the adequacy of current policy and services and pointing up areas of need of new policies or services is a prime responsibility. The interpretation of agency policy and its basic purposes to staff is likewise an essential responsibility. The supervisor also recognizes and carries positive responsibility in developing and maintaining the knowledge and skills of the worker in providing casework services to the client within agency function and scope.

Supervision is accomplished through teaching, consultation and administration. The supervisory position in the agency is used to focus upon the development of the worker's skill in client service, within the policy of the agency. She assists the worker in: (1) identifying and understanding the nature of the client's problem; (2) the knowledge and use of professional relationship existing between client and worker toward the solution of the problem; (3) the skills necessary in committing a plan of treatment, geared to meeting client's need.

To illustrate what the supervisor contributes to the agency I

will use a recently defined evaluation of supervisory services, which the Catholic Welfare Bureau of the Archdiocese of Los Angeles has formulated and is presently testing. The agency has followed the practice of having staff participation on all levels, in formulating the evaluation procedure. The agency directors and supervisory staff set forth the evaluation scale in accordance with the following procedure:

(1) A definition of job analysis of the supervisory position. (See page 82)
(2) A description of the agency philosophy of supervision. (See page 83)
(3) Drafting of the evaluation scale. (See Supervisory Personnel Evaluation Chart beginning on page 78.)
(4) Definition of items used in the evaluation scale.

The evaluation scale is divided into:

I Education ..... 20 percent
II Experience ..... 10 percent
III Relationships ..... 10 percent
IV Work performance ..... 60 percent
(1) General characteristics
(2) Responsibility to administration
(3) Supervisory skills

The definition of work performance can probably best illustrate the specifics of the scope and content of what the supervisor contributes to the agency.

Responsibility to Administration

1. Acceptance of agency philosophy, function, and goals:
   (a) Does she understand and accept the agency realistically, with its limitations and extensions?
   (b) Does she integrate its philosophy, function, and goals into supervising practice?
2. Acceptance of agency personnel practices:
   (a) Does she accept the value of personnel practices?
   (b) Does she personally observe personnel practices?
3. Acceptance of supervision:
   (a) Does she accept and use supervision for direction, guidance, information and consultation?

Supervisory Personnel Evaluation Chart

Name _____ Department _____ Area _____
Classification _____ Compensation _____ Effective Date _____

I. EDUCATION

	Years
(1) College	1 2 3 4
(2) Graduate casework	1 2 3 –
(3) Related graduate work	1 2 3 –
(4) Other casework units	_____

II. EXPERIENCE

Catholic Welfare Bureau:	*Yrs.*	*Mos.*	Previous:	*Yrs.*	*Mos.*
(1) In present classification	_____	_____	(1) Same professional field-Casework	_____	_____
(2) Other classifications	_____	_____	(2) Same professional field-Supervisory	_____	_____
			(3) In related fields-specify	_____	_____

III. RELATIONSHIPS

(1) With Administration	(3) With Other Supervisors
(2) With Casework Director	(4) With Supervisees

IV. WORK PERFORMANCE

(1) General Characteristics:

Punctuality _____
Initiative _____
Neatness _____
Organization of work _____
Thoroughness _____
Cooperation _____
Maturity _____

(2) Responsibility to Administration: ☐

Acceptance of agency philosophy, function and goals _____
Acceptance of agency personnel practices _____
Acceptance of supervision _____
Acceptance of supervisory responsibilities _____
Evaluating and sharing with administration agency services _____
Evaluating and sharing with administration staff performance _____
Carrying out job responsibilities as defined _____
Supervisory execution of personnel practices _____
Supervisory execution of departmental routines _____
Contributing to staff development _____
Promoting staff morale _____
Carrying out committee assignments _____

☐

(3) Supervisory Skills:

Assistance to caseworkers in knowledge of the philosophy and goals of the agency _____
Assistance to caseworkers in integrating into practice the philosophy and goals of the agency _____
Assistance to caseworkers in exploration, interpretation and treatment _____
Assistance to caseworkers in professional growth and assumption of responsibilities _____
Assistance to caseworkers in organization of work _____
Assistance to caseworkers in promoting staff morale _____
Assistance to caseworkers in promoting spiritual motivation _____

*RATINGS

(1-1.9 Unsatisfactory) (2-29. Satisfactory) (3-3.9 Good) (4-49. Excellent) (5-5.9 Superior)

Leave Blocks Blank

Signature _____ _____ _____

Casework Director *Supervisor* *Date*

(b) Does she accept administrative decisions?

(c) Does she successfully translate supervision into practice?

(d) What kind of relationship does she have with supervisor? Dependent, resistant, hostile?

(e) Does she use supervision conferences constructively? Does she introduce relevant material?

(f) Does she demonstrate professional growth?

(g) Does she fully use personal qualifications with professional skills in meeting needs of supervisees?

(h) Does she progress toward independent thinking based on knowledge?

(i) Does she integrate spiritual motivation in supervising practice?

(j) Does she demonstrate security in her analytical thinking?

(k) Does she participate in staff conferences?

(l) Does she demonstrate security in casework thinking, in unit staff discussions and in case conferences with other supervisors, administrators, workers?

4. (a) Does she inform administration of current trends in and needs for further development of agency services?
   (1) Does she recommend changes?

   (b) Does she have a knowledge of staff performance?
   (1) Does she inform administration of its pattern?
   (2) Does she recommend appropriate action when indicated?
   (3) Does she observe evaluation schedules?
   (4) Does she evaluate staff objectively?
   (5) Does she permit supervisee participation in evaluation process?
   (6) Does she use evaluation material as part of the ongoing process of evaluation?
   (7) Does she share evaluation material in supervisory conferences?

   (c) Does she fulfill duties of job as described?

   (d) Does she accept the value of worker's observance of personnel practices?

   (e) Does she execute and supervise the worker's observance of personnel practices?

   (f) Does she supervise and execute department routines?

(1) Does she demonstrate a sense of responsibility for management of the department?

(2) Does she establish and keep current departmental routines, such as dictation schedules, conference schedules, office duty, etc?

(g) Does she complete reports accurately and promptly?

(h) Does she contribute to staff development?

(i) Does she recognize individual differences in professional staff?

(1) Does she promote professional growth?

(2) Does she critically evaluate and use current casework and practice in light of agency philosophy?

(j) Does she recognize components of staff morale?

(1) Does she contribute to its maintenance by strengthening spiritual motivation, loyalty, acceptance of and cooperation with other staff members, etc?

(k) Does she accept responsibility of contributing to agency and community assignments?

Supervisory Skills

(a) Does she contribute to education of staff in philosophy, function, and goals of agency?

(b) Does she develop the use of agency's philosophy, functions, and goals?

(c) Does she constructively use resistances toward its philosophy, or function or goals?

(d) Does she recognize and develop individual capacities for exploration, interpretation, and treatment?

(1) Does she recognize and develop a sense of responsibility as an integral part of professional growth?

(e) Does she accept the value of organization in work as essential to casework practice?

(1) Does she integrate her acceptance into supervisory practices?

(f) Is she sensitive to threats to staff morale?

(1) Does she deal with threats in supervisory practice?

(g) Does she accept the value of spiritual motivation?

(1) Does she strengthen spiritual motivations in supervisees?

(2) Does she increase supervisees' awareness of value and use of religious resources?

(3) Does she increase supervisees' awareness of meaning of religious values to clients?

JOB ANALYSIS—"CASEWORK SUPERVISOR"

Scope: Responsible to the Casework Director for the casework program of individual workers under her supervision—for the quality and periodic evaluation of these services and the professional and clerical staff assigned to her area of supervision.

Duties:

A. Policies:

1. Participation with administration in formulation of agency policy.
2. Interpret agency policy to individual workers within her area of supervision.

B. Program of Service:

1. Instructing and assisting professional staff in observing good casework objectives and procedures.
2. Responsible for the quality and evaluation of casework of the professional staff assigned—reading records, conferences with workers.
3. Reviewing difficult cases with the worker, client, or Casework Director as required.
4. Coordinating with other agencies on the supervisor's level in casework situations, transfer of cases, responsibility for cases, etc.
5. Training of case aides or students assigned her area of supervision.

C. Personnel:

1. Participation with administration in the selection and assignment of clerical staff.
2. Orientation of all new workers assigned her area of supervision.
3. Assigning of cases to caseworkers in her area of supervision.
4. Responsible to the Casework Director for the periodic evaluation of caseworkers being supervised.

5. Responsible for compliance with personnel practices of the agency on part of workers assigned.
6. Maintaining harmonious relationships between individual members of the staff assigned.

D. Office Management:

1. Maintaining balanced case loads among the workers supervised.
2. Responsible for observance of office duties, dictation schedules, etc.
3. Responsible for proper registration, clearance, filing procedures, and office routine established by the Casework Director.
4. Responsible for the departmental service and financial reports required by the Casework Director as applicable to her area of supervision.
5. Approval, within department controls, of vouchers on expenditures needed by the workers.
6. Signing of correspondence on the inter-agency supervisory level.

Philosophy of Supervision

In a discussion of the philosophy and principles of supervision it is necessary first to consider the nature of the supervisory relationship and the fact that it is professional in character. Supervision is based on mutuality between supervisor and supervisee, having as its objective providing adequate casework service to clients.

Supervision serves as a bridge between casework staff and administration, and has a twofold responsibility:

1. To casework staff for helping implement casework service to clients.
2. To administration for the functioning of total departments and over-all planning.

I. Supervision has the following responsibility to supervisees:

1. To share professional knowledge as it relates to actual field experience.
2. Maintain objectivity in evaluating a worker's performance.
3. To help a worker analyze case situations and operate effectively in giving service to the client.

4. Be aware of worker's personality as it affects the job and help worker understand and handle her feelings, keeping focus on the job performance or specific problem.
5. Help worker develop self-confidence by:
   1) Adequately preparing her for a new job experience.
   2) Giving acceptance of a worker's error in judgment and helping her correct it.
   3) Helping worker relieve anxieties as they occur on the job.
   4) Recognizing worker's professional and personal strengths.
6. Helping worker maintain interest in the job, by stimulating motivation and through varied experience, such as:
   1) Participation on committees.
   2) Specialized case loads.
   3) Supervision of students.
   4) Attendance at conferences and institutes.
7. Responsibility for staff development through the following means:
   1) Orientation of new workers.
   2) Interpretation of policy and use of community resources.
   3) Evaluation—a means of professional development.
   4) Participation in staff meetings.
   5) Case conferences.
   6) Professional literature.
8. Recognize and work with attitudes toward the following:
   1) Agency philosophy, functions, and policies.
   2) Supervision—Attitudes toward authority, such as acceptance, non-acceptance, or dependency.
   3) Personnel practices.

The supervisor has responsibility for helping the worker make constructive use of conference time. There should be mutual participation on the part of supervisor and supervisee. Limits are determined both by the supervisor's training and experience as well as the worker's ability and readiness to learn.

It is vital to keep in mind the differential approach in supervision which is dependent on the stage of the worker's development. Moving either too fast or too slow can impede the develop-

ment of a specific worker, and thereby cut down her efficiency on the job.

II. Supervision's responsibility to administration:

1. Trends in services.
2. Problems of personnel.
3. Evaluation of services to meet changing needs of clients and community.
4. Gaps in program.
5. Help in formulation of policies through supervisory meetings.
6. Indicating needs for development of resources. Example—medical facilities.
7. See that policies set up are effectively carried out.
8. That departments are functioning properly through the use of schedules, etc., and that balanced case loads are being maintained.
9. Participation on committees concerned with social work planning.
10. Discussion of cases warranting clarification of policy.
11. Casework consultation and direction in difficult casework situations.
12. Interpretation to other agencies in community.
13. Gathering and interpreting statistics, such as presentation to budget committee.
14. Evaluation of individual workers as to job performance.

2. Psychological Aspects of Training a Non-Graduate Worker

Miss Virginia McDonough, *Administrative Assistant, Catholic Guardian Society, Archdiocese of New York*

THE non-graduate worker is indeed a controversial subject demanding the attention of social agencies increasingly because of the dearth of trained personnel to fill the many existing vacancies. While we believe firmly that professionally trained workers should be sought through every conceivable medium, should we not consider seriously utilizing the non-graduate worker, supported by close and careful supervision in order to meet the changing times?

Can we conscientiously and consistently continue to be so professionally smug, when we know clients' needs are not being met, and we still have not explored the possibility of supplementing staff with non-graduate workers? Should we not apply our favorite advice of facing reality to our own personnel plight by examining the facts squarely and doing something about it before too much ground is lost? It is my belief, substantiated by experience, that the non-graduate worker can be used effectively as a supplement, mind you not a substitute for the trained worker, if properly screened and if the agency recognizes the limitations of his goals and accomplishments. Aspirants in social work usually seek the field because of a deep interest in people and a desire to serve humanity not knowing the complicated ramifications involved nor the difficulties with which the job of human engineering is fraught.

The non-graduate worker can serve client and agency if he has a worthy motive, an innate interest in people, the accepted qualifications necessary for working with people, a desire to become professionally trained as soon as possible and last but hardly least, sufficient and skillful supervision. If any of these factors is missing the risk is not a good one. Actually the goals set up for the non-graduate worker are the same as those established for the student and the trained worker. The difference lies in the degree of depth attained through the selective choice of case material, which it is felt he can handle adequately and without damage to the client. The supervisor who directs the non-graduate worker should be a person with highly developed teaching skills and whose professional achievements are such that she serves as an exemplar. For her direction and influence determine to a large degree the success or failure of the young, serious, enthusiastic person embarking on a career more challenging than he realizes.

Teaching a new worker the many facets of his jobs is even more difficult and tedious than teaching a baby to walk, because the adult has acquired attitudes, resistances and fears which impede the learning process. Yet slight evidences of progress are as compensatory as the joy which consumes a parent when his child wreathed in smiles, takes his first step. It may be faulty but it is progress. The professional foundation of knowledge and skill laid by the supervisor must have a solid basis on which the beginner can continue to build. Through this learning process, he acquires knowledge and understanding of agency objectives, philosophy, pol-

icy and casework practice. Gradually he emerges to operate almost entirely under his own power. In addition, the supervisor must stimulate him to acquire professional knowledge and experience through suggested bibliography, attendance at institutes and staff development courses, and participation in committee work. He should be encouraged to attend a school of social work eventually. The agency should provide opportunities and scholarships to make training possible.

The initial indoctrination is indeed a very crucial part of the orientation. In the early conferences with the worker, it is imperative that the supervisor temporarily disassociate herself from office pressures such as phone calls and the usual interruptions to devote her full self to this zealous, enthusiastic and ambitious person. Psychologically, this is a tool which gives the worker a feeling of importance and establishes a mental set of relaxation and receptivity. It gives the supervisor a good opportunity to make a tentative appraisal of the worker, based on his personnel file and supplemented by what the worker reveals, not only in what he says but the manner which accompanies it. These conferences will necessarily entail sacrifice in other phases of the supervisor's job and represent an added burden to the already heavy yoke. Through these quiet, uninterrupted interviews, the worker cannot help but absorb the supervisor's easy, calm, thoughtful attitude which is likely to be carried over to the majority of his client interviews. Otherwise, he might very easily become threatened by and absorbed in the hectic pace at which most of us operate, and as you well know, he will slip into this pace all too soon.

The supervisor's ability to give the beginner a sincere, warm welcome and make him feel that he was not only expected but planned for, will go a long way in helping to reduce anxieties we know exist. This first meeting serves principally to get acquainted and to present in a sketchy fashion the way in which the worker will fit into general agency structure. Workers have told me that the mass of material given in the first conference was almost completely lost on them because of their worry of getting through the first day. The sooner he gets specific information about his working schedule, the sooner he will begin to relax. The new worker likes to know what has been planned for the first few days, and inevitably inquires almost immediately, about when he will be going into the field. He is consciously coming closer to the reality

of being face-to-face with a client and in anticipating this, he is apprehensive. The supervisor can possibly allay fears, by acknowledging verbally his complete inexperience and in giving assurance that she will give him adequate preparation before he is sent into the field. This usually brings forth an obvious, deep sigh of relief.

Following the first conference which should be brief because of the worker's anxiety, he should be introduced to personnel who are available at the moment. An effective measure is to give him at first a list of the people in his particular department with their job classifications so that when he meets them, he will be familiar at least with their names. As the occasion arises, he can meet other staff members. Having been assigned a permanent desk, he should be given the agency manual and available written material which will clarify and complement what was given broadly in the initial meeting. This reading period should be short, certainly not longer than an hour, because the material is admittedly dry and is more effectively absorbed in relation to case material. In a subsequent conference, the worker is encouraged to comment on the material and to present questions. It is wise, however, for the supervisor to initiate the first question and to make comments in order to put the worker at ease. Workers have told me later that they found it difficult to concentrate during this first reading period because of the newness of their surroundings and they did not grasp the material sufficiently to ask specific, intelligent questions.

Because the policies and practices take realistic form only in their application to cases and because of the worker's expressed or unexpressed anxiety to get to what he considers the essence of his job, I find it expedient to assign a few cases for reading on the first or second day. I suggest that the worker read the cases as though he were reading a book to assimilate without trying to analyze the content, or to study face sheets or forms. The subsequent conference is centered principally around the discussion of the worker's comments and in explaining the physical setup of the record. Tracing the origin and use of a single form can be a practical application of policy and procedure already presented in general terms. This conference gives the supervisor another real opportunity to supplement his tentative judgment of the worker's attitudes, sensitivity, insight and possible prejudices. It is well at this point to assign a few cases for which the worker will be re-

sponsible, because this is actually the moment for which he has been waiting patiently.

It is my practice to assign first a case which has already been known to the agency since it affords more tangible material for discussion and is less of a threat to the new worker, and then follow this up with a new case. In the preparation for these visits the supervisor has a tremendous task, first, in discussing and interpreting the information on hand, and the information needed to assist the client, secondly, in assisting the worker in the areas of establishing a relationship, and handling the actual interview situation. The content of this conference should include such elementary things as what to say when the client opens the door, how to handle anticipated reactions of acceptance or rejection, how to conduct and terminate the interview.

The new worker soon discovers that his life experience are very limited relatively speaking, as human misery and frailty are realistically portrayed for him in the various forms of deprivation, of physical and mental illnesses, of anti-social behavior, of family disintegration. His concept of human personality and behavior takes on a broader and deeper aspect and he gradually finds that he cannot consider it apart from himself. He is apt to be confused and even rigid and critical as he makes comparisons with his own standards and customs. It becomes apparent as he develops insight, that he must know himself before he can help others, that the understanding and use of his own personality will be the crux of his success or failure in helping people. The moment the novice compares his own life experiences with the world which has been opened up to him, the growth process has been stimulated and set in motion. The supervisor can and must help him to integrate the new with the old by reassuring him that he need not compromise his own standards in broadening his base of understanding human nature, and dealing with its frailties for it is possible to accept the person apart from the act.

It is at this point that the supervisor must marshal all her best skills, not only to help the beginner clarify his thinking about people but to help him reconcile this thinking with his feeling because the intellectual and the emotional factors must harmonize. Supervision is not merely overseeing administrative and mechanical features of the job, but it also involves the responsible use of the supervisor's own understanding to help her workers. It is well

for the supervisor to remember that the new worker absorbs a great deal in a professional way from merely observing the supervisor in her various duties. The supervisor has a responsibility to the worker and the agency to advise a worker to leave the field of social work if it is determined that he is not suitable. This can be done in a kind way. It is well for her to remind herself constantly that she, like the worker, has needs and drives which are reflected in the quality of her supervision. The supervisor should mirror her own performance in relation to the worker in the same manner as she expects the worker to be analytical in his relation to the client. Since the effectiveness of the worker's performance is so closely linked to supervision, we who are entrusted with this grave responsibility must examine ourselves as well as our methods periodically to determine whether we are worthy of the charge and whether we are fulfilling our role as supervisor and teacher to the best of our ability.

In the Archdiocese of New York, a day of recollection is set apart each year to provide staff the opportunity to examine the spiritual side of personality and to replenish spiritual resources. It would be well to complete the human cycle by providing time to recollect on the temporal side—to review goals, methods and performance and to set new professional sights.

3. The Role of Supervisor in Handling Negative Attitudes of the Caseworker

Miss Janet Blessing, *Assistant Supervisor, Catholic Charities, Diocese of Brooklyn*

AFTER considering this title I believe you will agree it seems to be quite specific and that its scope might seem to be somewhat limited. I have found, however, that only a very cursory treatment of the material can be covered in the period of time allotted to me as a participant of this panel. It is my hope that this presentation may serve as a stimulant to the audience and that they will through their discussion and contribution be the ones to finally determine just what the role of the supervisor should be in dealing with caseworkers' negative attitudes, or perhaps even more fundamentally, come to agreement on what exactly is a negative attitude since some may take exception to this term.

A simple definition of negative attitudes which would include all forms this negativism can assume, would be those feelings or responses in the caseworker which interfere with the service to be given to the client. This we can see covers a broad area but because these negative attitudes vary widely from each other, a general definition of this type is necessary. These negative attitudes are all well known to social caseworkers. Under this heading we can include aggression, hostility, over-identification, blocking or other forms of resistance—terms we use daily, attitudes we are constantly encountering in our supervisory role.

Many may not think of these attitudes as a group but deal with each one as it occurs in our particular supervisory experience. This is natural and understandable, yet I feel, there is some value in considering them as a whole for it more vividly points up an aspect of the supervisory role.

In order to evaluate the importance these attitudes have in the casework relationship it might be well to touch briefly on the meaning of this relationship and what it represents insofar as the agency's function is concerned. We know an agency is set up with a specific function or functions aimed to meet needs of the community. This service is actually extended by the individual caseworker who is assigned to a given case. To that client she embodies all the agency represents and for all practical purposes she is the agency. Therefore, it is necessary for the caseworker to be equipped to give the maximum in service. The effectiveness of this service is dependent to a large degree on the worker-client relationship as this is the tool through which service is transmitted.

For purposes of this paper we will assume that the agency was fortunate to employ workers who had acquired through their educational background a knowledge of the client in this relationship and the meaning of these negative attitudes when expressed by him. Our focus will be upon these attitudes when displayed by the worker. Experience has borne out that it is entirely possible for such a situation to exist, where the worker is able to perceive the presence of these attitudes in her client, yet blind to their existence in herself. There is need for considerable skill on the part of the supervisor in handling such situations.

Some may feel that if the worker is faced with the same problems as the client she does not belong in the helping role. This is true when these problems interfere with his professional function-

ing. But it is idle folly to look for the caseworker whose personal needs have not led her to adopt the same attitudes as displayed by the client. The worker after all has had to face the same problems of forming and adjusting her relationships to her family and society; to what degree she has accomplished this will have direct bearing upon her ability to help others in this process.

The very nature and scope of social casework requires that we become conscious of our attitudes (negative and positive). In other professional fields the students' reaction to the learning process in the form of resistance and fears are accepted, recognized facts but beyond the acceptance of their existence they receive no particular consideration. Social casework on the other hand has as its focus these very attitudes and the worker is asked to become conscious of them within himself. Since service is transmitted through the worker-client relationship and the nature of this relationship determines the quality of service, anything that is a hinderance to that relationship impairs this service. The caseworker can be that hinderance because of her negative attitudes, the result of her own prejudice. The worker does not have to be super human but she must have an awareness of her attitudes and through this awareness control her feelings so that they don't interfere with her relationship to her client.

These negative attitudes on the part of the worker can present a considerable challenge to the supervisor. They are ordinarily unconscious expressions by the worker, thus varying reactions on the part of the worker may be expected when they pass from that state into the worker's consciousness. All of the abilities of the supervisor can be taxed in handling these situations with the worker. The supervisor will find that these negative attitudes may surround the worker-client relationship or the worker-supervisory relationship.

Let us take an example of the impairment of the worker-client relationship due to the worker's aggressive attitudes. The supervisor is able to see where the worker has set up goals to be obtained and has attempted to superimpose them on the client. The worker actually determines what she herself would want if she were faced with the same problem as the client; she does not think of the client in relation to the problem and what his needs or satisfactions may require. In another instance, the worker may adopt an over-protective attitude toward the client; she excuses

his faults and shortcomings because of her refusal to recognize these same attitudes in herself. In still another casework situation, we see the worker displaying her hostility toward a particular client by adopting a punitive role in the relationship. The supervisor may learn that the worker has this need to punish behavior which is unacceptable to her.

In the worker-supervisory relationship these same negative attitudes can be displayed. Their presence interferes with the helping nature of the relationship and thereby lessens effectiveness of the caseworker in regard to helping the client. There are instances where the worker rejects this whole relationship and is not able to use supervision in a purposeful manner. She resents doing anything that she is told to do or being placed with certain limitations. This reaction may be due to the worker's whole concept toward authority or may be inspired by something in the supervisor's own attitude that needs some modifying.

The worker can also respond negatively to the supervisor in the learning process; he verbally accepts the supervisor's suggestions but does not act upon them, or he may be unwilling to give up the ideas and attitudes which have offered him protection in the past though he sees them as hindrances in his role as caseworker.

Where there is evidence of a very concrete nature that the supervisor can refer to, whether it be in regard to the caseworker's role with the client or with herself, it is not too difficult to bring this up with the worker for discussion. But in those instances where the situation is not so apparent and actually the supervisor feels intuitively that the worker is displaying resistance, she has a much more difficult problem to handle.

Let us now consider what actually the supervisor can do to help the worker deal with these negative attitudes. From what I have said we see that first of all she must be able to recognize the evidence of such behavior on the part of worker. After that she must determine the best way to handle it with the individual worker. We can not lay down all applying rules since the personality of the individual caseworker must be the determining factor in deciding how the supervisor is to approach the problem. There are, however, some generic principles that the supervisor can draw upon to help her in her role. Before considering this aspect some attention should be paid to the supervisor's own

reaction to being placed in a position of dealing with the negative aspects of either the worker-client or worker-supervisory relationship. She may have to overcome her own resistance to such a role since it is always much easier to focus on the positive aspects of a situation and give encouragement. The withdrawal from the positive aspect of a supervisory relationship may be threatening, particularly to a supervisor who is new in the field. She may tend to avoid discussion with the worker of anything that may have a negative connotation and threaten her own security.

It is necessary for such a supervisor to keep in mind what her role is in regard to agency function, that of helping the worker integrate casework theory and casework practice and to see that he develops his capacity to help the client in the light of agency function. With this in mind, therefore, it follows that since these negative attitudes infringe and curtail the quality of service extended, they must be examined by the supervisor and worker.

Perhaps the greatest skill the supervisor can possess in handling these attitudes is her acceptance of the worker so that he can feel a measure of freedom and security in expressing or exposing himself without being threatened by this relationship. The worker must have assurance of the supervisor's sincerity and honesty and an appreciation of the supervisor's role and purpose. In addition, the supervisor must basically let the worker know that she accepts him as a person though she may question his performance. The worker can then accept from the supervisor the direction he needs; he sees her as a helping person whose integrity gives her the right to assume this role with him.

The supervisor can tell to what degree she has succeeded in helping the worker with his negative attitudes by his performance in a particular situation or in ones where similar problems are encountered. She must, however, recognize that the worker's wish to grow is the factor on which she must base her helping relationship.

It may seem from this consideration of the supervisory role that actually the supervisor serves as a therapist to the worker. This is not her purpose by any means. What legitimately falls within her scope is the extension of help to the worker so he can control his own problem in such a way that his professional functioning is not affected. She aids the worker in coping with personal problems when they represent a block in the helping process

being extended to the client, because her primary responsibility is toward the client since the service of the agency is geared in that direction rather than toward the worker.

I believe we can draw the conclusion that the supervisor to satisfactorily handle these negative attitudes uses all of her skills rather than any one or several. The degree to which she has developed them reflects itself in her ability to handle this aspect of supervision.

ADMINISTRATION IN CATHOLIC CHARITIES —Panel

1. Rev. Thomas Gill
Director of Catholic Charities, Archdiocese of Seattle

ONE of the first questions that occurred to me after accepting the assignment to discuss administration in Catholic Charities at this session was one of wonder that I could not recall its inclusion on any previous Conference program. A quick check on the *Proceedings* of about a dozen annual meetings confirmed that impression. What could account for it? Could it be that the subject was so dry that it did not lend itself to discussion in such circumstances? Granting that its removal from client-contact deprives it of the warmth and vitality as well as the intriguing subtlety of the practitioner's art in social work, still, turned up to its proper focus the topic of administration is the picture of social work itself amenable to most dramatic interpretation. Nothing so generally conditions a program of social service as its over-all administration. Every other element of the job depends on it.

Then why have we not been addressing the subject before in these meetings? Was it felt too few would be interested? That is an assumption which might be challenged. Certainly the Directors are interested: its relation to their responsibilities assures that. The professional staff of social agencies too are interested. More and more they have been evincing an earnest will to be informed about administrative processes and problems because they have experienced the practical implications these have for their work. Least of all could we ascribe the omission of the matter from the agenda to the attitude of the volunteers and lay participants. It is a field in which these are quite at home. They have a direct and decided interest in the theory and practice of social work administration. Maybe—and this is pure, unsupported speculation—the omission was oversight; maybe it was sheer lack of weight in the competition of multitudinous current issues for attention. One thing I sincerely hope it was not. I hope it was not a conscious predication of any false notion about whose business *is* the administration of Catholic Charities.

There are two possible extremes of misconstruction on whose business it is. One evidently holds that the administration of

Catholic Charities is "somebody else's" business—in short anybody else's business; this is merely another manifestation of the attitude of evasion. The other extreme apparently suggests that this is "my business and nobody else's" which is an expression of over-possession. I not only hope but am truly confident that neither of these actually did play a determining role in the fact that we have seldom, if ever, formally treated of administration, as such, previously. But their very enunciation does, I believe, help set boundaries in this field of discussion and usefully indicate where a desirable median point of general attitude toward it stands.

There are many aspects of administration which might be developed at this time which would bear real interest for all of us. Perhaps future Program Committees will follow this year's example and propose treatment of them precisely as administrative practices and problems. At this juncture, it is probably logical and productive to take a generic approach and explore the characteristics of administration of Catholic Charities, especially its fundamental structure and principal relationships.

It is important to recognize at the outset that Catholic social work is not merely a label of sponsorship, rather that it is an expression of an intrinsic article of religious conviction—an element, if you will, of Catholic faith and of Catholic life. As such, this instrument of the Catholic community for its social work is endowed with a real and very powerful advantage as well as an unusually well-defined condition for survival and growth. Stated simply, the advantage consists in the clear, strong, meaningful access to a very large community; the condition is that it must maintain at all times an identity with that organic body through which it gains the status of an official vehicle of Catholic life, the Church. Let us consider these two prime concepts in some detail.

Most social services offered to the community under voluntary auspices are initiated by the enthusiasm and energy of a relatively small group interested in meeting some social need. The nature of the service's appeal obviously has much to do with determining the facility, the rate and the extent of expansion of the organization's membership, including direct participants and indirect supporters. The validity and importance of its objectives, the quality of its leadership, the specific difficulties a particular program encounters as well as other circumstances of time and place all play a part in defining the ultimate constituency of that social service.

The job of securing and maintaining a significantly representative interest and participation in a social service program is a crucial test to social work administration. Upon its success rests the very possibility of continuing the service. The weaker the bond with which the individual citizen is affiliated to the program and to the organization administering it, the more tenuous, of course, is the service itself and certainly the more limited its prospect of effectiveness at any given moment. For what I am describing is not at all mere political influence or prestige. This total relationship to constituency and community involves every area of a social service. It brings to mind the old social work axiom that you can't have a program unless the people want it. So it has real bearing upon what can be done for the client, because it has basic reference for such things as treatment resources, e.g., foster homes, standards enforced, finances, legislative controls, contribution of allied professional and technical skills, even for the healthy action of constructive criticism. Also an agency's relationship to its community directly helps or hinders client-relationship. The tone of the community's attitude toward the agency has much to do with the client's feeling about using its help. Particularly is this important if the community attitude predisposes the client with a sense of positive affinity to the agency.

Looking now at the current and historical social work scene in America as candidly and objectively as we can, we must acknowledge that the degree to which many social services have been able to achieve and hold vital significance with broad elements of the total community leaves much to be desired. Any social work administrator recognizes that fact. Those of you who have shared with me the very enlightening experience of working at close range with the public in enterprises like a Community Chest campaign will, I am confident, sustain the judgment of the deficit that exists in public understanding and support of our voluntary social services. All of us, for instance, know that certain agencies admittedly important to a sound community program of health and welfare services, are so weak in their hold on the public that they could not exist outside of a system of federated financing and even there are held down to unrealistic limitations by the public's apathy toward them. Another factual measurement of many social work programs' hold on the public is experience with legislative efforts. Whatever other criticism may be leveled at the prevailing

attitude toward measures originating in health and welfare circles, this much must be acknowledged, that the legislature is a fairly sensitive and objective sounding board of public opinion. What, then, must one conclude when he observes ostensibly sound, constructive measures endorsed by an impressive concert of social work opinion but otherwise not actively agitated by large public interest, being quietly, even contemptuously shelved and ignored?

No, I fear that the evidence of practical experience exacts from the objective observer the admission that much of contemporary professional social work has not reached a really substantial and intrinsic influence on broad public feeling and thinking. The significance, therefore, of Catholic Charities' constitutional relationship with the entire Catholic community emerges as a major and distinctive characteristic. This agency is provided with an asset of inestimable value in its tie with a substantial segment of the total community. To the extent that its working operation faithfully reflects that character, it becomes the acknowledged tool of each individual Catholic for working out the social responsibility his own conscience imposes for the well-being of some of his fellow men. In the confusing complexity of modern society, it serves the individual Catholic as a clear, popular direction sign. The same Divine institution empowered and commissioned to interpret to him his moral responsibility for his neighbor, offers him an officially approved channel for discharging part, at least, of that responsibility—the proportion that he can and must perform collectively through organized effort. Not the least valuable aspect of that coincidence is the fact that there is a high degree of assurance that the operation of the service, the methodology of the charity will accurately and faithfully adhere to the same precept which stirs his own conscience. It, too, will be inspired by the charity of Christ; it, too, will be governed by the Christian system of values. Indeed, because Catholic Charities is the official social agency of the Church as well as of the Catholic population, the individual participant and supporter feels with confidence that this is most literally Christ's agency—Christ Who made the individual Catholic responsible under the law of Christian love for the well-being of his neighbor. A dynamic and important corollary of that conclusion is that he is not only able through that agency to work out an important element of his social responsibility, but all things considered, he has some obligation toward it and for it because

such an agency is practically the only way he and his fellow Catholics can effectively secure the objectives of social charity to which they, as individuals, are conscience-bound. From this aspect his affiliation is a much better prospect than a probability based simply on a program's appeal and suitability to personal and cultural interests. The informed individual Catholic can, should and generally does feel a partner's responsibility for this agency, the kind of sense which ownership begets; an attitude not merely of elective association but of positive obligation.

When we compare that situation with the one described a few minutes ago in which large and important community agencies can muster as little as a few score or a few hundred more or less active members (some of them very tenuously associated, at that), we are in a position to understand the claim which was introduced as the first theorem of my remarks about the characteristic features of Catholic Charities administration, namely, that it has a clear, strong, enduring and vital bond not only with a constituency but with a community.

Of course we must not fatuously oversimplify that fact. I could never subscribe to the conclusion that such a status is self-actuating or self-sustaining. Indeed, an immense amount of intelligent and energetic thought and work is required to turn an inherent advantage into actual, especially maximum, gain. The field is fertile, but what its harvest will be depends on both planning and cultivation. My personal observation is that the room between performance and possibility in utilizing that positional advantage of Catholic Charities administration leaves comfortable margin for the exercise of all the genius of this and the next generation.

However, the effort itself to improve actual performance in Catholic Charities administration must be armed with an appreciation of what we originally called its second principal characteristic; the condition for survival and growth; the condition, therefore, for utilizing its advantageous relationship with the Catholic community, namely, maintaining an easily recognizable identification with the Church.

It goes without saying that we simply must presuppose that the ecclesiastical authority itself promulgates clearly and consistently the identification of Catholic Charities with the Church. Lack of such support would be catastrophic to the agency. I do not imply that there would be resistance or opposition to the pro-

gram from that quarter; that would be a most unlikely contradiction. What I mean is rather that it would pose an almost insurmountable difficulty for Catholic Charities to allow itself to get into the psychological position of distinction or removal from the official Church organization. This might eventuate if the administration of Catholic Charities, for the very reason that it is a fairly cohesive and complete unit of operation, were left to work out its own public relations within the Catholic community. How important it is to the Charities to stay close to the parent ecclesiastical administration is happily illustrated in those Church jurisdictions where the highest ecclesiastical authority has been consistently represented to the Catholic community as the immediate, prime figure in all Catholic Charities enterprises. Such tactics have most vividly dramatized the identity of the Charities with the Church.

This identification practically predetermines the organizational pattern of Catholic Charities administration. It postulates jurisdictional relationship to the official ecclesiastical authority. Furthermore—and this is a point of some practical consequence—it postulates wherever feasible the actual direction of administration by churchmen themselves. For, if we are considering the good of the program itself, we can hardly escape the admission that the ecclesiastic in administrative responsibility dramatizes to the total Catholic community not only the immediacy of the connection of the agency with the Church, but the religious standard of its policy and practice. It is his status, rather than his personal qualities, which symbolizes the character of the agency. It is highly desirable that the priest-administrator have a fully qualifying professional training and experience. But in the comprehensive view of over-all importance to the agency's function in its own community, his technical, social work training is secondary to his ecclesiastical position, which not only symbolizes but actually identifies the agency with the Church.

This is not to say that the priest-director must alone administer Catholic Charities, nor do all of the administration. First, that would be unnecessary; secondly, it would be an unwarranted involvement of clerical personnel—already an urgently scarce personnel; and thirdly, it would be a waste of a very important asset in the administrative skills available in lay Catholic professional social workers. Another reason urging the employment of laymen

in Catholic Charities administration is the furtherance of the participation of the total Catholic community in the social work of the Church — a participation which promises immeasurably to strengthen and enrich the position and content of the Catholic social service program, of which we shall say more in a moment.

This question of the layman in administration of Catholic Charities is of such signal import that the other speaker at this session will develop it as his principal theme. All I wish to say of that arrangement now is that it is growing in actual practice, it is a welcome asset to the entire movement, it has a major share of responsibility to carry, and it is an inestimable relief to many a worn-down priest-director of Catholic Charities. However, it is important to point out that such an arrangement may supply helping partners, not substitutes, for the ecclesiastical administrators.

The other aspect of the second specific property of Catholic Charities administration to which we must give some thought here is the participation of the rest of the Catholic community. It is an area, I believe, of our greatest omission. Both in the era when clergy and religious performed practically all of the Church social service, and in the era when the professional social worker has been recruited increasingly from the laity, Catholic Charities, it seems to me, has lagged unfortunately in the development of a significant participation of the broad community in its administration. I am not sure whether this was due principally to inertia of our lay people or to over-protectiveness of our administrators. Those in authority were willing to use the volunteers' advice in technical matters of business administration, their services in revenue programs, their prestige in community relations. We just did not seem to have come to the full-scale recognition that the vitalization of the bond between the Catholic social agency and its community demands a real sharing in the shaping of the program and the supervision of its operation. This is anomalous in view of the things we said a moment ago about the relationship of this agency to its particular constituency. So an important advantage would seem to urge a greater rather than less participation of that community in active administration. At any rate, the question is moving at last. There are evidences throughout the country of a new type of activity by Catholic leaders in their social agency. Furthermore, truly encouraging signs may be noted

that this trend is gathering momentum among responsible ecclesiastical administrators of Catholic Charities.

The possibilities are prodigious. These devoted lay leaders have inestimable resources of knowledge, skill and energy to throw into the job. They represent an all but inexhaustible array of talents, opportunities and interests. They are sensitive to public opinion and reaction; they are intelligent interpreters of attitudes; they are proving grounds of our experiments; they are a balance wheel on the whole social service program, particularly in the decisions on new trends, new needs, new methods. These lay leaders give not only resiliency and adaptability to the program, they are a bulwark of strength to achieving security for its characteristic objectives and features. Their responsible participation bespeaks to the community and particularly to the powers that wield practical decision, the fact that this agency's program has meaning and appeal to a significant segment of the total population. They relieve the agency and its program of the appearance sometimes alleged of special vested interest. They give it both the appearance and reality of a community enterprise.

In that connection, however, it is of the essence of the question that the kind of participation we strive for be a reality and not a specious front. A fiction here all too soon reveals its weakness, fails of solid achievement and then inevitably falls into a state of debility. To enlist the activity of lay leadership for reasons of appearance is a disservice to our own program; instead of developing a firm solidarity for the agency with the community through an honest partnership of responsibility, it brings frustration and distrust both within and without the Catholic community. We have nothing to hide nor to fear; the movement is bona fide, sound, purposeful, effective and valuable. The connection with the Church is to be emphasized rather than disguised; it is the genius, the native strength, the chief asset of Catholic Charities. The lay leadership can and should be incorporated into that organizational structure. The layman as a member of the charity-teaching and charity-practicing Church in his own right and in his own position has a vital office in the Church's own program of charity. This, we said before, is the basis of the sense of ownership. And it is the diffusion of the sense of ownership that we want. Then let us hasten to make such a fact "come alive." Let us stop shying at shadows and work toward the soundest development of the

laymen's function of leadership in the administration of Catholic Charities. This, I firmly believe, offers promise of a new and gloriously enlarged estate for the program of Catholic Charities.

Someone may raise the point that the layman's direct participation in administration tends to defeat the specific value of the official status of the agency as an arm of the Church. I believe not. That is, there is no such danger if the system is thoughtfully and carefully worked out and honestly operated within its real framework. The layman volunteer in administration holds his office directly from the ecclesiastical authority. His responsibility can be clearly defined, even in terms of its legal limitations. It is a matter now not of speculation but of concrete experience that lay leaders of the highest caliber are willing to accept responsibility from an ecclesiastical authority to perform the functions of consultation, policy formulation, negotiation and supervision subject to the ecclesiastical authority from whom they directly hold office. Few officials of public life, after all, hold or exercise absolute mandates of authority. The prospect of securing highly satisfactory results from volunteers working within the legal limits of contingent powers—in other words, subject to the appointing authority—is very good, *providing*—and this is the crux—the spirit of the partnership is right. The best accomplishment here, as in many other areas, is much less a matter of legal structure or the mechanics of organization than it is of the spirit of both rule and service.

This is something we Catholics should understand better than anyone else. Our whole Church structure stands on the working premise that voluntary acceptance of authority is an effective basis of jurisdiction; no ecclesiastical superior has more than this moral authority over his voluntary subjects. Yet for hundreds, yes, thousands of years it has worked marvelously. Now there is nothing in the book which says that the ecclesiastical layman is any less capable or any less willing to do the same. As a matter of fact, we in the clergy are generally edified to awe by the magnanimous spirit of laymen toward ecclesiastical authority. For example, I am fully confident that the president of my Board is as completely dedicated to the accomplishment of his Archbishop's aspirations for an effective Catholic social service program as any member of the agency's staff, lay or clerical, including myself.

Nor is his attitude unique. It is typical of the high quality lay leadership available to Catholic Charities.

Of course, this program of volunteer service in administration implies a little work and the exercise of a bit of skill in selecting and inducting personnel. It first requires some training of the professional administrator of Catholic Charities. He has to become expert, by both instruction and experience, in the technique of indoctrinating and stimulating his candidates for volunteer administrative leadership. Also, as a representative of the Church, as a spiritual leader, he must develop some capacity to inspire in the lay Catholic leader the moral and spiritual qualities we have just described as implicit in a well-administered cooperative program with the Church. Once a few well-qualified leaders have been selected and so prepared, thereafter the effect becomes cumulative: the momentum carries over from one board group to another, transmitted from member to member, officer to officer. Eventually a formal program of inducting new leaders can be handled by board members themselves.

The creation of strong, effective lay leadership cooperating in administration is not the whole objective, however. You will recall that we are speaking of participation of the entire Catholic community. We were thinking of more than participation by representation, though that is admittedly a necessary and first step. The purpose, after all, is to bring to realization a vital, inter-active relationship between Catholic Charities and the total Catholic community. Measures for meaningful expression of interest and partnership must be devised and skillfully employed. These can be worked out between the agency and the people in a host of ways—not just by large-scale broadcast educational projects, but in multiple small-group activities in such fields as foster home recruitment and foster home service, financial campaigning, volunteer services, projects in education on child life and child development, through parish groups and societies, diocesan lay men's and lay women's organizations, schools and institutions of higher education.

To be dynamic, that participation must definitely be a two-way process, not a didactic or dictatorial leadership. It must honestly envision as its real goal the taking hold of the program by our Catholic public, taking it to its head, its heart and its hands. Much study, much ingenuity, much experiment remains

to be applied to this side of Catholic Charities administration. It will be eminently worthwhile, however. For, contained within that vision is the harmony and reconciliation of all the values in charity—giving reality to the Church's teaching, fulfillment to the people's sacrifice and especially meaning to the suffering itself of the needy in that earthly prelude of paradise eternal, Divine Charity.

2. Richard M. Kelley, *Casework Supervisor, Catholic Youth Service Bureau, Cleveland, Ohio*

WHAT I try to do today can only be done with you, for you and I have a shared responsibility. There are, of course, degrees of responsibility, but for all of us, directors, assistant directors, heads of departments, supervisors and caseworkers, there can be no human need related to the service we offer which can leave us unmoved. It is our responsibility to have a deepened desire to help—and this beyond any mere saying of it.

We have to do the most with what is annually raised in our behalf, see that the greatest good is performed for the greatest number, always in the most economical and effective way, and at every moment assure the individual in trouble access to whatever service his situation demands. This is always difficult and never easy; always seeming so idealistic in approach but practically never accomplished without great effort.

This service can only be given as we seek constantly to administer the needs which reach our understanding. I know little of the administrative problems in your agencies. We are separated by many policies or rules of action. What separates us is not our aim—which is, that our charity should shape itself to human need—but our methods which are the result of our varied settings, size, background, and reasoning. We do not differ essentially in the types and kinds of direct service which we give, but only in the whole range of supporting or facilitating activities. These in themselves are not direct service, but they are necessary to the continuance of that service.

What I am going to say is derived from what I have seen, heard and learned in the field of social work. Here is a worker's point of view—that there is an administrative method of extending a professional and personalized service in the best way to those who sit in our outer offices and wait nervously, with beating

heart for our help. There has to be a way of placing into each budget, not only the deliberations of the administrator, but special consideration of the needs of our clients and the thinking of the staff—and then of translating that budget into terms whereby further fields of service are explored, and services within existing fields are strengthened. There must be a way of making the lay Catholic professional social worker what Father Gill has called a "partner" in the administration of Catholic Charities. In this connection I am not speaking of discovering opportunities for this—they are everywhere present. I am speaking specifically of making the decision to create this partnership. I think it is one of the tragic inadequacies of our work that we have not in some areas made this decision earlier; that we even now fail to establish training in administration in our agencies.

I am convinced that genuine, deep respect for our work grows out of the confidence formed by working together on agency problems, so much more than when memos are received concerning a policy which has not been discussed.

My own observation is that we have neither developed nor realized the special talent and unique contribution that each lay Catholic professional social worker can make in carrying out an agency's program. The association of non-professional lay persons with the administration, either in an advisory capacity or in the performance of specific administrative functions, is a recognized method of facilitating the development of our services in accordance with public opinion, but unless our basic services are strong this will be of no avail. We will not be able to perform or to demonstrate the completeness of our services, or to describe the meaning our agency has for those in need until every staff member understands the agency's purpose and program, has taken part in their development, believes in them and has faith in that belief.

The task of insuring that our agencies will always provide needed services and that these services will continually be provided is a hard one. This is the *work* in social work. It calls for great effort and full development of our staffs. This is what is needed most as we become not only a Catholic agency but a Catholic casework agency—an agency in which our services are developed to the point where it is impossible for anyone but a Catholic casework agency to provide them. It is in the develop-

ment of casework programs that Catholic social workers can make their greatest contribution and I think you will all agree that they more than the priest-director sometimes find a greater acceptance with other workers and agencies.

To have this human value, to get down to the emergencies and tasks of every-day agency life, we must somehow have that spirit —that conscious effort on the part of the whole staff. I think this is what Msgr. Lynch meant when he wrote so significantly in the *Catholic Charities Review*, that each worker must find and see his place in the scheme of social work. It is this which gives quality to our work.

The quality of work which an agency performs is determined by the adequacy with which it meets the needs of its clients. There is no other criteria needed. Casework, if it is worth anything at all, must obviously be able to help. There are two issues involved in this latter statement; first, the service to be offered and second, the development of the person giving it. Are there ways then, through administration, by which we can develop the worker's capacity for serving?

Frankly, I am a little ashamed of the profession when an agency, in looking for workers, has to describe what the geography and the recreation facilities of the community are. What is it which the agency can make available to the worker?

First of all, do we have a manual which describes the agency's objectives, functions and policies, and how staff members have shared in their formulation or revision? There is always a need for an agency to include a consideration of its long-range purposes and its more immediate goals; the tasks which it undertakes and the services which it seeks to give. This is both essential and helpful to the beginning worker as well as to the experienced worker in a new setting. Many workers have found that when there are no definitions of agency policies it is not surprising to hear different expressions of this from different workers at the same time, and from the same workers at different times. This is so whether we are talking about individual cases or the monthly statistical form.

It seems to me that there is but one problem in administration, the problem of human relations, with regard to responsibility. Few indeed are the agencies that have full-time directors. It just is not possible. There are many directors who are always con-

fronted with the difficulty of not being able to free themselves from other responsibilities so that they can give time to matters of agency importance. They have the work of the agency, perhaps other diocesan duties, funerals, church ceremonies and the recitation of the Divine Office. The work of the priest-director is a difficult one and many tell us, when we talk seriously with them, that they more than anyone else can do far less of their own work. It is when this is so that we need to describe our roles and our areas of responsibility. It is when this is so that we need to form a partnership with the lay Catholic professional social worker.

We must face the fact that many will object to this. They do not like to see the approach of this day. They have their own personal reasons, due sometimes to their own necessities and their own established system of help. This is a petty kind of professionalism.

But there is a deeper concern than this, for at every moment, we have to call upon workers to cooperate with other agencies and groups in the community and they above all must know their objectives as they seek to protect their agency on the one hand and to develop its program on the other. Definition is not a process of limitation, though this is often what is feared; rather is it an agency's attempt to describe the fulfillment of its plans to meet demonstrable needs. The broad implications are that we need clear descriptions of the existing cooperative agreements which our agencies have with the courts and public departments. Need I say that families, children and individuals in need are involved in this, and therefore we should enlist the participation of certain staff members in the writing of these agreements. If they are to be more than words they must be related to the needs and the work.

We should not all wear the worried face of the administrator anymore than the administrator should be responsible for everything a worker does. It is simply this—in the interest of a more efficient and effective service we should know to whom responsibility is delegated, concerning what areas, exactly how much, how it is delegated and how much individual judgment and authority for action is to be allowed in meeting responsibilities.

Above all, remember this. There are responsibilities which give a depth to our character. They should in every instance be

willingly accepted, and any worker who shirks this does violence to his desire to help. There is, however, a certain responsibility which soon becomes a burden since it is accompanied by no support and permits no authority. This is a source of discouragement and in the viciousness of a circle it soon engulfs both director and worker and makes each to the other something they were never meant to be. This rarely happens in the agency where the administrator draws into the decision-making process the opinions and experiences of his staff.

There is an answer to those who say that the mission of charity has become a job. How can we make it unlike a job? Do we outline working conditions and personnel practices? When a worker comes to the agency is there given him a prescription of certain standards of performance relative to the spiritual and professional ways of helping those whose lives have been made bleak by an accumulation of discouragements and disillusionments? Do we, can we, or did we ever think of having, once a year, a staff retreat? Is the evaluation form made known to the worker and is it changed for each worker from year to year? What kind of staff meetings are conducted? Who has the authority for conducting them? Are they case conferences or are they meetings where the various aspects of an agency's work can be discussed? I should like to see those directors and agencies that care about administration give more of their time to discussing administration. It is time we gave serious thought to our staff conferences, for they represent the best method of seeking new understandings from the field of social work in general, and the field of Catholic social work in particular. For instance, I am sometimes appalled at the lack of knowledge on the part of Catholic social workers concerning even the broad aspects of the objectives of Catholic child care. At a time when governmental planning in child welfare has caused us to be seriously concerned about the future programs of our voluntary child care facilities, I wonder why all of our agencies do not study the statements of our National Conference. I realize that we often do not discuss these statements, thinking that all our workers know that the government is threatening, but that does not mean that we understand all about the current proposals and issues in this field. Here it is not only a question of information and knowledge but also of how to con-

tinually maintain, improve and strengthen the many programs already in operation.

Again, I should like to see workers encouraged to participate in some of the other aspects of agency work. I am thinking specifically of representing the agency at neighborhood or district meetings and in community councils. I do not think that we should send just any worker to represent the agency but we should try to discover early those who show ability in this line. There are some workers who can especially help the agency in this way. We need this in Catholic Charities. There is a level in Catholic social work beyond which no professional person can move and those who have dedicated themselves to this important work of the Church should be allowed to reach the greatest degree of their contribution as a Catholic social worker.

I have made mention of only a few details of administration, and these as a worker views them. I realize that no agency is able to meet in full all of its demonstrable needs. But agency needs have an unnatural way of existing, if not unnoticed, then certainly undisturbed. There is only one way to disturb them—by talking, thinking, and doing. In the face of the tragic human needs which reach us every day, we know what should be talked about; what should be done.

What I have tried to do today can only be completed with you, for you, and I have this shared responsibility.

IN-SERVICE TRAINING FOR CATHOLIC SOCIAL WORK

Rev. Bernard M. Brogan, *Associate Director, Catholic Home Bureau, Catholic Charities, Archdiocese of Chicago*

LET it be clearly noted that what I have to say is one man's opinion. The emphasis which I will place on in-service training must not be considered an oblique and condemnatory appraisal of social work training. It will be progressively obvious that I am not an academic person and therefore in no way qualified to estimate, evaluate or eliminate professional training. There is a special reason why I make this observation; I was graduated from Monsignor McClafferty's school without honors, and I taught in Dr. Schoenbaum's school without distinction, and I do not choose to have either of these gentlemen, whose excellent work is known to all of us, suffer at my inept hands.

And yet with my acceptance of professional training in social work there has been a gradually growing and deeply rooted conviction that for our Catholic agencies and for Catholic social workers this training is not enough. Because of external pressures, accrediting agencies and trammeling influences of various kinds, our schools are limited in scope and in depth. In brief, they are not permitted to be Catholic to an intense and perfect degree. This is my basic argument for an extension of in-service training, though it is not the only one.

The reasons for an in-service training program of some type seem to divide themselves naturally into four groups. Of these, two might be considered external needs and two internal.

On the external side, the most cogent reason and the most evident one for agency participation in training is the wide divergence between available social work jobs and the number of trained people. Statistical people point out the fact that our schools of social work could not possibly graduate enough social workers to fill present-day needs within the next 10 years, and if there is a proportionate increase in social work positions, the schools will never catch up. The executives of our agencies are faced with a continual problem of filling vacancies on their staffs. In most instances it is virtually impossible to find trained people. Thus it

is necessary to take on untrained and inexperienced personnel. This requires a careful and planned program of in-service training in the very elementary phases of our business. To meet this emergency we have frequently turned to a program of partial training—which brings us to my second external indication for the necessity of in-service training. The attitude of accrediting agencies has been to so arrange the curriculum of schools of social work that it is difficult to secure any kind of training on a part-time basis. I have learned recently that the accrediting agencies are readjusting their attitudes, but it is still mighty hard to work and learn simultaneously.

Internal reasons for sponsoring in-service training within the agency are to my mind much more important. In the first place, no matter how well trained a person may be when he leaves a graduate school the agency which accepts him as an employee presents a new and individual picture. Experience shows us that each agency, while following the general patterns and trends of the profession, is unique in its own traditions, modes of operation, policies and standards. To acclimate a new person to an agency requires more than exposing the neophyte to a bundle of case records and the comments and advice of experienced personnel. This is a point that we have frequently missed, especially in the larger agencies which assimilate new employees and expect them to learn either by corrected mistakes or by a cautious and hesitant procedure.

The final phase of need for in-service training is one of maximum importance and requires a bit more elaboration and background. When I was following Monsignor O'Grady's Peripatetic school which met sometimes in the Green Room of the Cosmos Club, sometimes in old St. Thomas Hall of Catholic University and not too infrequently in the ante-chambers of the Federal Security Agency or a hotel lobby, the Monsignor would frequently put the question, "What makes our agencies Catholic? Are we Catholic because we check baptismal and marriage records, see that our children are in Catholic schools and urge our clients to frequent reception of the Sacraments?" He never answered the question but he repeated it so many times that it should have left an indelible impress on all our minds. To be perfectly honest, in my 12 years in the social work business I have never found the answer either.

The whole field of social work is a complete eclectic. From its very inception it has been a borrower. It has taken from the fields of psychiatry, psychology, law, diplomacy, medicine, and generally has used the same approach in bringing to it a necessary minimum of religion. It might be said in passing that in this process it has violated the warning of Shakespeare that "loan oft loses both itself and friend." In general, social work has made religion an adjunct and for Catholics social workers it should be our very life. Casework has added Catholicity as a sort of seventh veil to cover and disguise some of its completely naturalistic concepts. It seems to me that the whole framework of Catholic casework must be set on a strong theological foundation. All the skills and techniques, the supposedly scientific impediments of casework, must be rooted and grounded in Catholicity, whereas we have tried to add the Catholic concept to the super-structure. I feel that Catholic casework, and it must be a separate entity, has to build on the two solid and magnificent theological foundations of the "Fraternal Charity" of St. John and the "Mystical Body" of St. Paul. According to Paul, the Church is the Mystical Body of Christ. This is not rhetoric or imagery but is a divinely revealed analogy which as Catholics we must accept and believe. According to this doctrine the Church and every member of it participates in a mysterious way in the extension of the physical life of Christ. Because we are members of His Mystical Body we are required to make every effort to act as He acted, to receive people as He received them and to follow to the best of our limited abilities His dictum that we be perfect. In a certain sense, then, every phase of social work can become a theanthropic action, an action that combines the work of God and man. This would put a whole new color on every casework process because the motive and inspiration of our work would be woven into the very texture of our casework. Too often we fulfill the law but we do not live what we believe. We are in the position of the external Catholic who goes to Mass and receives the Sacraments but doesn't let his faith permeate every moment of his day. St. Augustine rather violently castigated such a person in his bold parallelism wherein he describes such a person as a lover who kisses the lips of his beloved and at the same time grinds her feet under his heavy boots.

The primary purpose of marriage is the procreating and educating of children and if children are abused and ignored, the whole

structure of marriage suffers; the primary purpose of the priesthood is the celebration of Mass and if the Mass is treated casually or too familiarly, the priesthood is in jeopardy; the primary purpose of Catholic social work is to save souls. In that sense every activity of our social work life is a sacrament of the present moment wherein we do and endure according to what we believe, and if we permit the salvation of souls to be obscured and neglected in our anxiety to build up a scientific and naturalistic attitude toward the needs of others, Catholic social work will quickly and entirely die. The needs we meet every day and which we try to consider objectively are actually occasions of sin—poverty, fear, hunger, despair, insecurity—these are all causes and occasions for evil. If this total conception of the Catholicity of our endeavors escapes us I think we are failing deeply and tragically.

At this juncture you are beginning to wonder and perhaps to question one another, "what is this character trying to do, convert us?" Such is not my purpose and what I have said is not the product of a misdirected, misguided and explosive zeal. It is merely the articulation of thoughts that are the product of social work experience of some years and of experiences that have been gradually convincing me that we are frequently acting contrary to the whole purpose of our being.

What do I suggest in the way of an in-service training program to combat some of these defects? I was included in this program because we have tried an experiment in Chicago and I will outline it briefly. A year ago we started a school of our own. The workers call it Cooke University. We set up a classroom in the basement of our building and tried to put it on a purely academic level. We started out hesitantly and falteringly with four courses; Religion and Social Work, Casework, Public Welfare, and Problems in Human Behavior. Three of the priests and our psychiatrist constituted the faculty. One of the priests set up a program in religion and social work which tried to escape the completely negative attitude we have toward some of our religious principles. He tried to bring together in the one class the negative principles of ethics and moral theology which would prevent the falling away from the level of life to the greatest evil which is sin. At the same time he outlined a brief course in ascetical theology which would bring the individual upwards and toward the greatest good which is God. It was purely an experiment and what good it effected will prob-

ably never be known but it did point out to the workers that they have a serious obligation of becoming as perfect Catholics as possible so that they might be more perfect Catholic social workers. I think this can be done in even the smallest Catholic social agencies by staff conferences, meetings and a general awareness of our spiritual obligations. It will in no way prevent the complete fulfillment of our social work obligations but will perfect them, strengthen them and make us Catholic in name as well as in letterheads.

The question comes to mind, who is to blame for our religious apathy? Unfortunately, I cannot point the finger at my audience but only at myself and my confreres who have neglected to utilize the religious principles which are our heritage. We have not been convinced nor have we been convincing in our Catholicity. In the Catholic economy of casework enfolding itself as it does in the doctrine of the Mystical Body of Christ, each caseworker accepts and fulfills a divine responsibility. To each it can be said: "To help this particular person Christ has no hands but yours, no lips but yours; He has no instrument but you to ward off the power of evil, to remove the occasion of sin, to save this soul. It is a shocking, a terrible concept but true that in this fleeting instant of interview or assistance you are the Church, you are Christ." We, too, have failed in not making the most of the wonderful people who work in our agencies. There is a Catholic potential in these individuals which we have not explored and have not used. They tell a story of a pastor in a country parish who was standing outside the door of his church one Sunday morning talking to several girls, members of his Sodality. Two men, equipped for a fishing trip, came out of the church and spoke to the pastor. "Why don't you come fishing with us today, Father?" The priest replied, "How can I, I am a fisher of men." The fishermen, taking a good look at the girls, said, "You have good bait." In a like sense and with a little more reserve, I think we who are in executive capacities in Catholic Charities have good bait for saving souls. The industry, the intelligence, the sympathy that I find in so many of our workers is a constant source of gratification and their faith often puts us to shame. We should thank God for them but at the same time not neglect to offer them the help that we have and that our faith suggests.

If what I have said sounds like social work heresy, make the

most of it. It is only one man's opinion, one man who is neither a scholar nor a good caseworker, nor even as good a priest as he might be; but one who firmly believes that there is such a thing as Catholic social work.

RESPECTIVE ROLES OF VOLUNTARY AND GOVERNMENT AGENCIES—Panel

1. Raymond M. Hilliard, *Executive Director, Welfare and Health Council of New York City*

WITH the subject you gave me today, it was a great temptation to go back to an old speech file and draw out some of the volumes of generalities that have been delivered on this topic. For years we have been talking about the partnership of private and public agencies. We have repeated many times the basic differences in types of services that can be properly handled by private agencies, and by public agencies. Our theory has been good—but what of our practice? Instead of looking back, however, I prefer to look ahead and consider where, in a few areas at least, we go from here.

It may be well, therefore, to endeavor to state some objectives toward which voluntary agencies and public agencies should aim as their respective roles continue to evolve. I would suggest these:

1. A reversal of the trend toward bigger government.

2. An emphasis on the prevention and elimination of dependency.

We can and we should embark upon a new and dramatic effort to meet future increased welfare and health needs through voluntary philanthropy rather than through government. We all fear and condemn "big government;" we deplore and gripe unceasingly about "government encroachment." As one who has been in government for a long time, I can assert that government does not encroach; it gets shoved. And who shoves it? You do. Even I, during this year that I have been out of government, have assisted you in trying to force government to take over this, or take over that, particularly in the field of welfare. Welfare, as the second largest expenditure by government for non-military or security purposes, ranking second only to education, is a comparatively new phenomenon. It has become, over a short period of 12 years, an outstanding illustration of our trend toward "big government." But in assuming responsibility for meeting insistent demands for welfare services, government has not encroached; I repeat—it has been shoved.

Unless we start taking forthright steps right now, this established

trend toward even bigger government in terms of more and more indispensably necessary welfare services for the future, is bound to persist. We all agree that such a prospect is to be avoided if possible, but that a way must be found to provide for the welfare needs of the future. To avoid such a prospect of more big government, however, we must quit hiding our heads in the sand, quit avoiding the real issue, stop attacking straw men and have the courage to take steps which can check and, over a period of time, reverse the trend.

At present, when certain of our agencies—hospitals, homes for the aged, nursing homes for chronics, day care centers, foster home agencies—need more money to cover rising deficits, where do they turn? Most generally to government. They lobby and they pressure, and they succeed; and government once again has encroached, or rather, been shoved. How often have foundations supported research over the usual three-year period for the purpose of demonstrating a need in a community with a view to having that need met by government through taxation?

This, then, is the pattern; it can lead only to a further enlargement of government.

We know that when a need or a problem is sufficiently urgent it is going to be met or solved. The community, the citizens, the circumstances themselves force a solution, and this is highly desirable. There are two ways that such a need or problem can be met or solved; one is through government; the other is through voluntary effort.

During the last 20 years, we have chosen the way of government, largely by reason of the fact that the leaders of business, industry and the professions have been so preoccupied with voluntary effort in their primary fields of endeavor, they have avoided facing social problems, often of their own creation. Instead, they have taken refuge in the easy salve to conscience of condemning government, proposing such nonsense as publishing names of peo ple on relief and drawing general conclusions about public welfare from isolated cases.

This trend toward shoving government further into the welfare field might be checked—even reversed—through a movement to convince corporations and individuals that voluntary effort might meet many of the increased welfare needs which loom ahead. The greatness of America, under our capitalistic system, has been

principally evident in what our industries achieve through voluntary effort. It is not even hinted that our greatness lies in our governmental processes. But for over 20 years, we have chosen government as the instrument to meet all new welfare needs.

The same dollar can be used for welfare purposes, either through taxation or through voluntary contribution. Which way do we want it to work for us? Through some agency of government? Or through voluntary effort?

Community understanding and more effective support for the voluntary way, the non-governmental way, may be forthcoming if we take this position with corporations and individuals. In 1948, although they could have given 5 percent of tax exempt money, corporations gave only 0.7 percent to philanthropic purposes ($239,000,000). By giving seven times as much (the presently allowable 5 percent), they could meet welfare needs of the future which will otherwise be met by even bigger government. And by so doing, they can insist that the money support plans for prevention.

On objective number two—the prevention of dependency—I am convinced that dependency can be prevented. We already know certain specifics of prevention; we will learn others if we focus our attention on prevention and use some of our money, some of our skills and effort in that direction, instead of putting our all into palliatives, relief and treatment of conditions that might have been prevented.

For example, the needless dependency of old people in mental hospitals, where dreary incarceration is our reward to them for a life of useful toil, can be prevented. Too many of our elders are lonely, desolate, and unwanted—whether they are living, forlorn and rejected, in a hall bedroom of some boarding house, or in an in-law's home, or cooped up in a mental hospital, taking needed space.

This tragic situation can be corrected by an ounce of prevention which our own Catholic churches can administer. Old people deteriorate because they are unwanted. They have no occupation, no place they must be, no job or place where someone is waiting for them. Having something to do has been their life. To face lonely years of unrelieved idleness promotes deterioration—and small wonder.

Day centers for old people in New York and elsewhere provide

places to which older persons can come and have something to do. In such a center in New York, more than 1,000 old people have been enrolled. Only one of them has entered a mental institution although according to the statistical average, 40 should have been admitted. Here is prevention at scant cost.

Thousands of centers are needed—but from whence are they to come? Government can't build them; private philanthropy can't. Where, then? I believe we already have them. In every neighborhood we have a Catholic church. Most churches have halls, seldom used; here is the facility. All churches have lay organizations; here is the volunteer staff.

At this point, a word of caution. A church should start such a program only with competent, trained social work direction. Here Catholic Charities and your Welfare Council can help.

Often, I have heard ecclesiastical authorities condemn encroachments of government in the field of welfare. Here is a countermarch in welfare which the Catholic Church might lead.

Here is one way to avert the tragedy of loneliness in old age. Here is prevention of dreary, tragic, costly dependency combined with a reversal of the trend toward big government.

Other specifics of how dependency can be prevented and public assistance rolls reduced are known to us. Take an illustration from Illinois. There, some years ago, a shift in emphasis from alleviation to prevention occurred in the handling of the problem of blindness. People began to look into causes—began to attack this cause of dependency at its source. Upon inquiry, two factors were singled out as causes: trachoma and blindness occurring at birth. The causes having been identified, measures were inaugurated to eliminate them.

Trachoma was found to be extensively prevalent in the southern section of Illinois. Trachoma-control clinics were established and by now trachoma has been wiped out altogether in what had formerly been "the trachoma belt." The result is that a chief cause of dependency resulting from blindness was eradicated.

The second cause, blindness occurring at birth, was dealt with through the enactment of a law making compulsory the administration of silver nitrate at birth. The result is that babies formerly blind from birth are saved from that affliction and a cause of dependency has been eliminated.

Are such efforts worthwhile? I shall answer this with statis-

tics. In Illinois in 1938 there were 8,500 persons who required and received aid as blind persons; today there are 4,139.

What has been done to reduce dependency resulting from blindness can be done to reduce dependency resulting from other causes. It can only be done, however, if we unrelentingly keep our attention glued to causes and not just to results.

Dependency can be prevented by preventing tuberculosis. Ten thousand people are on relief today in New York because of tuberculosis.

Dependency can be prevented by ending discrimination which exists against hiring older workers and the handicapped.

I could list many more instances in which specific remedies for dependency are known. Many others will be learned as we shift our philosophy to one of prevention. But all of such remedies to be effective require coordinated planning and effort, based upon adequate facts developed through competent research, all directed toward a community attack on the causes of dependency. All of this presupposes that voluntary agencies and governmental agencies will join hands and join forces—probably through a Welfare Council or a Community Chest—each assuming its proper role in a planned, coordinated effort to reach the objectives of preventing the trend toward even bigger government and emphasizing and working toward prevention.

These objectives, and I submit that they are desirable objectives, must be before us always. We must know where we are going, and our communities, constituencies and congregations must know what we are about, and why, and I am sure that their support will be forthcoming. With such support a shift may come from further expansion of government to meet the increased welfare and health needs of the future, to a new and different approach of meeting the needs which loom ahead, through tax-exempt corporate giving to voluntary philanthropy, whether such giving be directly to Catholic Charities or through a Community Fund.

To deplore big government is a waste of time; to do something concrete to begin to reverse the established trend toward even bigger government is the job we must tackle. I hope that I have suggested some concrete possibilities for a beginning.

2. Rev. John R. Sise, *Assistant Director, Catholic Charities, Diocese of Albany*

THE descriptive title for the subject of this panel session is perhaps an ill-chosen one since it might give the immediate impression that these two categorical types of agencies are mutually exclusive; that the role of one excludes entirely the role of the other and this is, as we know, far from being true. We recognize that in the welfare field both have existed together; both will exist, and while their manner of existence together can and should be discussed and clarified, we must not be overly pessimistic when we look to the future and attempt to predict what is eventually to happen. There are those who say that government will eventually reach out to care for every human need whatever that need may be—social, economic, spiritual and otherwise—putting out of business, if you will, entirely all voluntary groups. Some there are who would desire this. It can happen but certainly not without a radical departure from our present form of government in which individual rights and private initiative still hold the important place which they do.

The role that voluntary agencies and governmental agencies play in the field of welfare has been discussed at great length and on many occasions. Frequently though, there is misunderstanding on certain fundamental concepts underlying the structure and the reason for existence of each. All too often confusion results from a misunderstanding of terms. And finally confusion is sometimes brought about by a misunderstanding of what the roles of these agencies actually are in a certain place and under particular circumstances and what they ideally should be. Frequently in discussing this question, people think only of their own particular locale and generalize on the basis of the arrangement under which they work.

In this discussion, by the term "government agencies" is meant those which are tax-supported, be they federal, state or local. By voluntary agencies we mean private—non-tax-supported agencies.

Philosophically it is relatively simple to establish the position of each, and their relationship or their respective roles, formulated upon their position, should be self-evident.

Based on our particular form of government and on the tenets of our Constitution, the concept of government existing for the

people is a generally accepted fact and any agency set up of necessity by government exists for that same purpose. Government and the agencies thereof have, as we recognize it, no rights of their own. They do have certain obligations based upon the rights of the people to certain protection, certain aid, certain benefits. Governmental agencies, moreover, established as they are by statute, expressing the will of the people, are artificial. They do not come into being naturally but only through the will of those governed and hence take any form which those governed wish to give them.

Voluntary agencies or associations have, if you will, certain prior rights to existence for just as the natural unit of society, the family, precedes by right the artificial body which is the state so, too, the voluntary group or agency, composed as it is of a group of private citizens banded together of their own volition to meet a certain need, enjoys a prior right to existence.

It follows, therefore, that people through a voluntary banding together have an obligation to meet certain needs, and when they cannot or will not meet these needs, then government has the obligation of meeting them in whatever manner best fits the circumstances.

Actually, the respective roles of voluntary and governmental agencies at the present time present a very confusing picture. The relationship between the two differs not only from State to State, but also from county to county within the State. One purchases service from a voluntary agency. The neighbor to the north does not. The arrangement governing the role of each in Pennsylvania differs from that in Kansas, and the arrangement presently working in one county of New York differs from that in the neighboring county. Therefore, to delineate the respective roles of voluntary and government agencies as they presently exist would require many volumes, especially since on the local level there are so many shades of difference.

Ideally and logically, too, however, there are certain fundamental concepts which should bridge any existing gap between the two when prudently and logically followed.

If it is true that voluntary groups have the prior right to solve their own problems and that government should step in only when certain needs are unmet, it would appear that the best arrangement for the working out of the respective roles of each should be in a partnership arrangement between the two. This, as we ap-

preciate, exists in certain places. Voluntary agencies do all they can to meet a given need, government stepping in when and if voluntary agencies cannot do the job. Certainly this appears to be in the best tradition of our country, a tradition which has always valued private initiative and which has recognized the individual rights of its citizens.

Above and beyond this, such a plan does a number of equally important things. It prevents repetition and duplication of service. It makes for a better expenditure of monies, for government at this stage may either finance a voluntary effort by purchasing service from an agency already existing, or may set up its own agency. The decision should be governed by the best plan to prevent duplication of services and what plan is most reasonable. Herein lies the chief difficulty today—the use of government monies by private voluntary groups. It would appear that the argument against the use of Federal monies, for example for education for particular groups, can be equally applied in the field of welfare. This must eventually be faced. If it is illegal in one department then is it not the same all down the line? Merely because government does not at present have the services and is forced to rely on private voluntary groups is not the answer to the fundamental question. Have the voluntary agencies a prior right and, if so, should not government be expected to finance them?

It is in the area of coverage that serious question arises. Voluntary agencies may lay claim to a certain role based on right. They may claim to be in a position wherein they can service all coming to them, however, thinly such a demand on their resources may cause the service to be spread. This problem should be realistically faced and where it appears such coverage cannot be accomplished then that fact should be acknowledged.

Government most certainly has a very important part to play in meeting the needs resulting from lack of service no matter where it is found; first, in areas where no services exist and secondly, where existing services are not meeting the need. How she meets these needs is, of course, the problem. Her role certainly covers this area.

Today the problems in the four major welfare fields differ in some respects, but somewhere along the line a meeting of minds is necessary. One cannot say that the problems in child welfare and the roles of voluntary and government agencies in that field

are exactly the same as in the field of health care, or group work services, or family welfare.

People today are in trouble and must be given aid. Helping them is our goal and irrespective of roles played by agencies the question of how these problems are met is of primary importance.

Voluntary agencies cannot be relegated to a position wherein they do only what is left when governmental agencies get through. Neither can voluntary agencies expect to service all peoples in all ways. Together, as partners, private voluntary groups and the various arms of government must walk the avenues of this land giving service to those in need and giving it in the best possible way.

HOMEMAKER SERVICE IN CATHOLIC CHARITIES

Miss Barbara Kuehn, *Supervisor, Homemaker Service, Catholic Charities, Diocese of Brooklyn*

THE family is the basic unit of society, the foundation of civilization. Using the Holy Family of Nazareth as its model, Catholic Charities has been organized to supplement the work of the parish in maintaining and preserving this sound, moral family life. When Catholic Charities was organized in the Diocese of Brooklyn, it was charged with the responsibility of "formulating programs to meet social problems as they are revealed." This mandate naturally led to the development of homemaker service—a means of maintaining the home and family group with as little change as possible during a period of crisis. We may define homemaker service as service involving housekeeping duties in the home of an individual family or person by a worker attached to the staff of a social work or health agency, whose work is both assigned and supervised by the agency and who is paid by the agency. Homemaker service is provided to maintain and preserve the home as a unit, particularly, in the interest of children when the mother is temporarily unable to do so. Our modern society especially in urban areas has become, might I say, almost anti-social. In former years there was usually a Good Samaritan down the street who would take over in a home for a sick mother. Prior to women leaving the home for employment, there was an Aunt Mary or Cousin Helen to come in and supervise the home when mother was incapacitated.

But society is now complex and social agencies have had to gear their programs to meet such changes. It is neither prudent nor just to break up a home and separate individual members of a family during a temporary crisis. In the field of child welfare great strides have been made to care for children outside of their homes. But we are here speaking of the family that wants to stay together—and can do so—if a temporary substitute mother can be found. Likewise, on a limited and planned basis, the aged and chronically ill can be helped through this service to remain in their own homes.

Homemaker service is a comparatively new development but it is imperative that Catholic welfare agencies keep abreast with the times and develop such programs, since the Catholic family is both the cradle of society and religious life.

Homemaker service was inaugurated in Brooklyn Catholic Charities in 1945. Its inception was the culmination of months of research, study and planning. One staff member, working in cooperation with our Information Service, was assigned the task of studying existing homemaker services and visiting other agencies for first-hand material. For some time, we had been well aware of the need for this service. Other private agencies in New York City, namely, Community Service Society, Children's Aid Society, Jewish Community Service, Jewish Society Service Association and Department of Welfare had already established such a program. Naturally, we were able to profit from their experimental work and thus formulate a program to fit our own agency structure and needs. Family Division was the logical setting for this service, since it is actually a tool of our general casework program. A committee was formed within our own agency to determine the scope, use and method of this service. This committee served to bring together all facets of opinion within the agency and to meet with community groups. Eventually from this committee came the formulation of a training course for homemakers.

Simultaneously with the development of our program, we were participating in meetings with the Brooklyn Council for Social Planning and the Welfare Council of New York City. We were likewise invited to membership in the National Committee on Homemaker Service. This latter committee was developed mainly through the efforts of the U. S. Children's Bureau, meeting with national and local agencies concerned with social work, public

health nursing and home economics. Time will not permit further elaboration of the work of these committees. However, I wish to note that membership in the National Committee on Homemaker Service is open to individuals or agencies interested in starting, developing or assisting others to introduce, develop or extend a program of supervised homemaker service. As members, we submit a monthly statistical report to this committee and share in their research and cumulative reports.

Allow me to return now to the developmental history of Homemaker Service in Brooklyn Catholic Charities. In 1945 we were ready to incorporate this service into our social work program. The first consideration was selection of staff. A consultation with the Mallon Employment Service, a division of Catholic Charities, was held but only one satisfactory candidate was found. An advertisement was inserted in the *Tablet,* the Brooklyn Catholic weekly, but again results were negligible. Appeals were made to pastors but they felt that those women ordinarily free from family obligations were employed in lucrative war work. However, we finally gathered together a staff large enough to start the program. In March, 1947, two years later, when we were planning to expand the program, an ad was inserted in a daily paper and the response was overwhelming and several well-qualified women were recruited. We were fortunate in our original selection of women because most of them have remained on the staff. At the present time we are again looking for homemakers, since conditions warrant another expansion of the service. Once more we solicited several parishes for workers but an advertisement in the local newspaper has again been fruitful.

As to qualifications sought in a homemaker, we seek practical Catholic women between the ages of 40 and 60 years, in good physical health, who are free from family obligations. The only previous experience required is experience in housekeeping in their own homes or elsewhere, and successful experience in working with children and adults. From these qualifications it is obvious that our homemakers are women with grown families or in a few instances unmarried women with some domestic experience. One of our most valuable homemakers was a childless widow who had been a kindergarten teacher.

While speaking of staff, I might mention some personnel practices. Homemakers work five days a week, eight hours a day.

They receive two weeks' annual vacation and are entitled to legal holidays and holy days, if families can arrange for their absence. Equivalent time is given if they work on holy days or holidays. They have 12 days of annual sick leave. Full-time workers are on annual salary, with yearly increments, according to evaluations. Part-time workers may be paid on a regular basis or by the hour. We now require an annual physical checkup. A training course for homemakers was given which consisted of two-hour lectures for seven days and was carried out through the cooperation of our Health Division of Catholic Charities and the Diocesan Council of Catholic Women. Two lectures were given by members of the casework staff, pointing out the relation of the homemaker to the agency and to the families with whom they would work. A dietitian spoke on meal planning. A nurse treated the subjects of infant care, practical bedside care and the relation of homemaker to a patient. Women members of the Diocesan Council discussed marketing and general housekeeping problems. At the completion of the course, homemakers were awarded certificates.

You are probably wondering how this service works and what situations we serve. The majority of cases are direct requests for homemaker service. The greatest number of referrals are made by clinics, the Visiting Nurse Association, Nursing Sisters of the Sick Poor, or parish priests. Often a client will come in requesting this service, but an interview soon reveals that this temporary service will not fill the client's need. We feel that the best service can be given only after we have interviewed an adult member of the family at intake. In the case of a sick mother, convenient arrangements are made so that the husband may be interviewed. The situation is explained and if accepted for this service, an interpretation of the type of help is given by the social worker. We feel that in this way an adult member of the family is sharing the planning and responsibility in the total case situation. Cost of the service is also discussed. Although we have no fixed fee, we do ask for a contribution, where possible. It is our general feeling that all families can make some small contribution, even if it is sent after the service has terminated. In 1951, 9½ percent of the cost of the service was reimbursed through contributions. Some agencies have a fixed fee scale. Our agency has had such a plan under consideration, but there are many details to be worked out. Following the intake interview, the case is usually discussed with

the homemaker supervisor to determine the availability of a homemaker and the suitability of the case for our service. Once the case is accepted, it is assigned to a field worker for a home visit. The service is then interpreted to the sick mother, if such is the case, or other family members. The morning the homemaker is to start on the case, the worker reviews with her the family picture, giving her such information as she will need in working with the family. She is given a typed list of her specific duties, a copy of which has already been given to the family. The social worker then accompanies the homemaker to the home and introduces her to the family. The worker makes periodic supervisory visits until the homemaker is withdrawn. The worker must determine if an extension of service is warranted. Ordinarily we cannot enter situations for more than six weeks, and extensions must be carefully evaluated by the caseworker, and homemaker supervisor, since our homemakers are scheduled four or six weeks in advance. The homemaker is directly responsible to the caseworker in a given case situation. When the homemaker is withdrawn, the worker submits to the homemaker supervisor a written evaluation of performance and relationship with the family. Although we have no staff meetings with the homemakers, the homemaker supervisor confers with the homemaker when she reports for a new assignment. Any difficulties she has encountered are discussed or personal problems may be talked out—that is, such problems as would interfere with her performance. This also gives the supervisor some indication as to flexibility of the homemakers and what type case they are best fitted for. One of our homemakers excels in the care of infants, whereas another has the ability and personality best fitted for work with the aged.

As has already been pointed out, the majority of cases given service are those in which the mother of children under 18 years of age is ill or in the hospital. In confinement cases the homemaker is usually sent out before the mother enters the hospital, thus giving the mother reassurance and giving the children a chance to become acquainted with their substitute mother. In 1951, of the 220 cases given service by our staff of 18 homemakers, 198 cases fell into these categories—that is, mother ill or in hospital. The remainder of the cases involved sick adults, relief for a member of a family caring for a sick person, aged, etc. Occasionally we have sent a homemaker in to act as an instructor for a mother

who seems unable to manage the household. Caseworkers have found this teaching role an invaluable aid in helping families that are bogged down with mismanagement problems. If the schedule permits, we also send in a homemaker to give a mother who has a large family—or who is chronically fatigued—a day of rest.

Since our service is classified as a temporary one, with emphasis on care of children, we have been unable to use it to much extent in the care of the aged and chronically ill. However, during the past year, we have been experimenting further with this group, particularly since community resources are so sadly lacking in their care. Preservation of the home is our goal, and even the aged can remain in their own homes longer than many of us realize, if given some help. We have experimented successfully in sending out one homemaker to two aged cases in the same day, since neither required eight hours of service. The homemaker went in the morning to Mrs. S, who is 82, living alone, and recovering from a fractured hip. She spent the afternoon with two aged sisters, one of whom had been ill and the other too old to attend to her. In both instances, a plan was carefully worked out, since we realize that such cases can run indefinitely. Surprisingly enough, we were able to terminate the service after six weeks. Mrs. S, through the care and encouragement of the homemaker, was able to walk again and be self-maintaining, and the two sisters were able to assume their home management. It is in this area that we hope to expand our homemaker service.

In summing up, I would like to quote from a letter recently received from the mother of four children who had been confined to bed for a month with a leg infection. She had been given homemaker service for six weeks. I think her humble expression of gratitude is the challenge for the continued and expanded work of Catholic Charities in this service. I quote: "Having Mrs. M, (the homemaker), with us was not only a great help but also a pleasure. Her presence and her working with us made our problems seem to disappear. You all made a time, which could have been hard, a mere passing. Thank you for coming to our aid!"

SOME CONTRIBUTIONS OF HOME ECONOMISTS TO IMPROVED FAMILY LIVING

Mrs. Esther T. McAllester, *State Home Management Supervisor, U. S. Department of Agriculture, Farmers Home Administration, Syracuse, N. Y.*

IF you picked up a paper or magazine containing one of the "True-False" quizzes which are so popular today and read the statement, "All People Have Had the Experience of Being a Part of Some Family," would you mark it "true" or "false"? When you think of the many who are today living in institutions such as orphanages, school dormitories, hospitals, or homes for the aged, you might be inclined to mark it "false." Or, again, you think of friends who live alone in apartments or rented rooms. They are not having the experience of being a part of some family. But then you remember that all of these have at least had the relationship of a child to its mother if only in infancy or at birth, and at some time or other have probably been members of their own families or have been included in other family units. So you conclude that the experience of being a part of some family is universal.

The religions and philosophies of the ages have recognized that what happens in the family is important. Parents were admonished years ago to "train up a child in the way he should go and when he is old he will not depart from it." The parents were almost entirely responsible for passing on to the next generation their knowledge, skills and attitudes. Gradually they found that some of this training could be done by working together. The church, the school and other groups helped with this training.

Then, as scientific knowledge increased, people began to apply this knowledge to a study of the family itself and the functioning of the family in the home. It began with the skills of homemaking. Cooking became a science with accurate measurements and rules which could be taught. Cooking and sewing which had been taught mostly by the mother in the home began to be studied in school. A new science called "domestic science" was born. Soon it became clear that this education was important, not only for the girl, but for the members of the family of which she was a part. The schools

began an Adult Education program for homemakers. The United States Department of Agriculture established the Extension Service to teach things that are necessary for fuller and richer family living on the farm or in the community.

The homemaker was taught the skills of cooking, sewing, how to feed and bathe the baby and how to make the home attractive. But these skills could not be ends in themselves. These things were important because they made a difference to the members of the family.

Gradually the scope of what is now called "home economics" widened. "How to cook" became also "what to cook" in order that the family might be healthier and happier. How to select the right kind of clothing for each activity and at a price the family could afford was as important as learning to sew a dress. How to plan so that the home was a place where each member of the family could have room to grow mentally and spiritually as well as physically was a bigger consideration than just an attractive home. This ever widening interest in the family led to the study of how to handle the tensions and difficulties in the inter-relationships between the members of the family and their responsibilities as good citizens of their community and the world. Home Economics has become the study of homemaking and family living in the widest use of those terms.

Much of the professional help given to family members by home economists can and should be given to groups. The homemaking teachers work with adults in the Adult Education classes. The home demonstration agents and Extension specialists train lay leaders, who in turn teach groups in communities and rural areas throughout our country. There are three million women participating in home demonstration groups. There are many more who could and should participate. This new program should not be limited to the women of the household. Fathers and sons need to be drawn into groups to study worthwhile family living.

Group instruction, however, cannot furnish every family with all the help and guidance that they want and need. This is certainly as true in the rural areas as it is in the cities. Throughout our land are families that have not learned to participate in groups. There are many reasons why this is so. They have been listed many times. Lack of transportation, the care of small children, and being too busy are reasons frequently given. Among rural

families with incomes inadequate for family needs there are two very important reasons for non-participation. One is a feeling that they may not be welcomed; that they will not be accepted as members of the group. Even where there is no basis for this fear, it keeps them from making the attempt. The other reason is that many families have not had the experiences nor made the contacts which would give them a desire for new information and the learning of new skills or better methods. These families need individual help if they are to overcome these obstacles.

I come to you today as a home economist with an agency which works with individual farm families. The Farmers Home Administration of the United States Department of Agriculture is the successor agency of the Farm Security Administration which was organized in 1935. This agency has for the past 17 years carried on a loaning program based on guidance in improved practices of farming and homemaking. Since November 1, 1946, more than one and one-half million loans have been made to farm families that were not able to get adequate credit elsewhere. They have borrowed money to buy farms; to stock and equip their farms; to purchase essential equipment for the home; and to build or remodel their homes and farm buildings. The Farmers Home Administration supervisors help these families to work out plans for good farming and good living and the wise use of income.

It has been our experience that happy, successful living and good farming depend upon each other. Any agency, whether governmental, educational, religious or social, which works with farmers needs to recognize the interdependence of the farm and the home. There isn't even a sharp line between the work in the two areas. The farmer is home for all his meals and is there to lend a hand with some of the heaviest work in the home. The children spend some of their time under Daddy's watchful eye as they work together. On the other hand, Mother may have the chickens and pigs to feed and spend hours running the tractor during the busy season. Therefore, the supervisor needs to sit down with the farmer and his wife and older members of the family to carefully plan each one's responsibility and to make sure that all know the family goals and how they are going to work for them. I am thinking now of a young family with two small children. They are going through the first years on a meager income as they are developing their farm for increased production. The mother dis-

cussed with the home supervisor the possibility of increasing the cash income for a few years by going out to work. Many farm mothers are doing this—and sometimes without making adequate arrangements for their children's care. This mother decided that the children not yet in school need their mother at home. She will take over a few of the farm chores, making it possible for her husband to earn some outside income during the winter months when farm work eases off a little. Next year there will be more cows milking and a better income. In some other home, the mother is spending so much time actually as a hired man that the family and the home are neglected. The reasons for this need to be studied and a solution worked out.

There are four areas of family living which the Home Management Supervisors have selected as most urgent and they ask that all families consider them carefully when planning their program for the year.

The first is food. If the laborer is worthy of his hire, certainly the farmer is worthy of his food. He needs to provide nourishing food first of all for his own family. Again we cannot separate the farm and the home. Let us not think first in terms of the dollars per week for food—but rather of the cows, the pigs, chickens and the garden. The supervisors need to make sure that the farmer and his wife know the importance of producing these foods on their own farm; how to care for and feed the animals; how to have a productive garden; what varieties to plant, when and what to spray; how to can or freeze; and how to prepare and serve the foods so they will be enjoyed by all. Sometimes this just involves talking about it. The family agree to follow such a program and go ahead with it. Other times they ask questions and the home or farm supervisor tells them how it is done or gives them printed instructions or bulletins. Sometimes it involves the actual doing. The Home Supervisor shows how to use a pressure canner or how to dust the under-side of the leaves in the garden. They encourage the homemaker to attend canning and freezing demonstrations. The goal of all our planning of a home food production program is achieved when a happy, thankful family sit down together and enjoy the bounties of their labor and their land.

The second area is money management. This again involves the whole family from the youngest to the oldest. Many families are wrecked because they have never learned this skill. The part

which the homemaker takes in this management is very important. Usually the needs and the wants exceed the income. Plans are made for better farming and a greater income. How is this income to be used? The family and supervisors plan this together. How can they combine the use of their money and all other resources to achieve their goals? This is where the supervisors try to help the family to consider all their resources, to express their needs, to consider what is important to them as a family. Then they make decisions that this year the money must be used for certain improvements and others must wait. They must discipline themselves. They must know where their money is going and follow a plan. Some never learn this. Others proudly show their records at the end of the year. The family I mentioned before were proud of the fact that they had stayed within their almost unbelievable annual budget of $200 for cash to be spent for food. They had not done it by denying the family nourishing food but by producing it on the farm. The rosy cheeks and firm flesh of the two small children testified to a diet of milk, meat, eggs and vegetables.

Housing and household equipment is the third area of emphasis. Someone has said that our age may be known in history as "the age of the homeless man." Wherever there are numbers of families who have no place which they call home, their moral and spiritual disintegration appears. Thousands and even millions in other countries are experiencing this. It is not unknown in our own land. During World War II we had the relocation of the Japanese-Americans and the mark which this left on many families. Still with us today are the migratory workers—thousands of families who in order to make a living follow the crops and have no roots anywhere. The Farmers Home Administration is interested in making it possible for families who belong on the land to have security of tenure and decent, safe and sanitary places to live. Last month I went with a County Home Management Supervisor to a farm home. The family was getting a farm housing loan to install a bathroom and to put new siding on the house to give better protection from the weather. The old pantry was to be used for the bathroom. This necessitated changes in the kitchen. A floor plan of the kitchen had been drawn, new arrangements discussed and a tentative one was to be tried out. So the entire family—mother, father and two children of school age—was there. The rest watched while mother acted out the preparation of breakfast with an improvised new arrangement. What fun they had

telling her the imaginary toast was burning or suggesting a better place for something! Who can tell the value of helping one family to manage better, to have the essential equipment, and to learn to look at their daily tasks with a new interest in doing them better? Certainly the children in such a home will look at the world with a greater interest and curiosity. Life will be not only more comfortable, but more interesting and valuable to society.

The fourth area of importance is health. Health is of course influenced by all these other factors. Good food and a comfortable home with money enough so that medical services can be used are important factors in health. A supervisor working with a family needs to watch for indications of ill-health, gain the confidence of the family so they will discuss their health problems, and help them to do something about them. Here is a family that is working hard to improve their farm and living conditions. But one day the wife tells the home supervisor that it is very difficult for the husband to do the heavy work; he is getting behind with his haying because he has a very bad hernia. He wants to try to get along as is, because he can't afford an operation and can't see how he can get away from his work. By facing the problem together a way is found; either a loan is made or some agency helps with the financing; the operation is done during the season of least farm work and perhaps the neighbors help with the chores.

Thus, all persons and agencies interested in the improvement of family life, need to emphasize that the physical and material cannot be separated from the moral and spiritual qualities of life. The home is important in determining the character of the members of the family. Those whose major training and interest is in the relationships of people to each other and to their God, need to remember the importance of food, clothing and shelter and to find ways to provide for these basic needs. They should seek out the specialists, the trained persons in these fields and use them to help solve family problems. Also, those who deal first of all with the problems of physical living cannot forget that they are dealing with human beings who live in families and help the families to make use of all the resources available in the community. Thus, the home economist, whose central concern is with home and families, contributes to improved family living when in cooperation with other agencies, she helps families to assume their rightful place in the community where they in turn cooperate with others to make a better world.

CATHOLIC CHARITIES AND THE COURT —Panel

1. Rev. Sigmund Osmialowski, *Director, Catholic Family Center, Archdiocese of Detroit*

A SHORT time ago while reading the daily paper I came across the headline: "Divorce Mess Assailed." The sub-title further read: "Irresponsible Parents in Uncontested Cases Blamed; State Bar to Demand Rewriting of Laws." The article reflected the concern of many as to what is happening to families and children today. The woes that beset man and wife have become so pronounced that at least one judge has threatened to quit granting uncontested divorces where there are small children in the family.

As those who witness the tragedy of a divorce or the tragedy of the separation of children from parents have voiced their concern, so too, there have been others who have been persistent, in suggesting remedies. As one puts it: "Attorneys should try to bring the couples together before they start the divorce suit. They should discuss the case not only with their client, but with the other spouse." "I feel," says the person, "that every attorney should point out the shortcomings not only of the offending spouse, but also of his own client. Give them a chance to talk out their troubles, to think things over. Remind them of their vows, of how much they loved each other when they were making those promises." He concludes, "Such a course would, I believe, reduce our divorce suits tremendously."

As we read such articles with greater frequency in our daily papers, I cannot but think that the Catholic social worker and the Catholic agency, which he represents, must at least feel that same responsibility and that same intense interest in preventing the actors of the drama of life from taking their places on the stage of the court. If our interests are therefore common, then the relationship between the court and the Catholic agency must be closely knit together to fight the common enemy.

This brings me back to my subject: "Catholic Charities and the Court." In developing my paper for today's discussion I shall touch upon a few basic principles which should guide the relationship between the court and the agency in helping people. The

suggestions, of how agencies can help potential court clients and therefore courts, are given with the hope that they will encourage discussion and result in clarification of ideas for future action.

In speaking about the court, I have in mind the juvenile courts and the domestic relations or family courts. Perhaps a short review of the jurisdiction of these courts may be helpful to our discussion.

The domestic relations or family courts differ more in their organization and jurisdiction than do juvenile courts. Their area of jurisdiction includes: family courts of juvenile and broad adult jurisdiction; including children's cases, cases of divorce, desertion, or non-support, and those contributing to delinquency or dependency; family courts of juvenile and limited adult jurisdiction, including some but not all types of cases listed above; domestic relations courts without juvenile jurisdiction and with adult jurisdiction over cases of desertion or non-support and sometimes divorce, illegitimacy, and certain offenses against children; juvenile courts of broad jurisdiction, not including jurisdiction over divorce; and municipal, district, or superior courts with juvenile and domestic relations jurisdiction in which special organization has been developed administratively.

The juvenile court has jurisdiction in cases of delinquent, and, with a few exceptions, neglected and dependent children. In some States it also has jurisdiction in other types of children's cases, such as guardianship, adoption, and commitment of mentally or physically handicapped children. Generally the court's jurisdiction is exclusive. Provision is made for the juvenile court to waive jurisdiction, especially in the case of an older child, and to permit the criminal court to deal with him. This applies chiefly when the offense would be a felony if committed by an adult.

The principle that is basic to these courts is that adults or children who come under their jurisdiction are subject to their discipline but are entitled to their protection. It seems to me therefore, that the attention of these courts is directed primarily toward understanding and helping families and children who are in difficulties. This also is the function of the social agency as such. What therefore should be their function individually and their relationship to each other?

I believe we are agreed that each and every social institution, whether it be court or social agency, has a specific function which it is peculiarly fitted to perform and that it has areas within which

it can operate most effectively. Acceptance of the resulting limitations makes for effective operation and furnishes the basis for cooperative relationships between agencies. In function, structure, and procedure the court is first and foremost a court. The legal responsibility of the court is established specifically by law. It has authority to make far-reaching decisions in regard to the legal status of the individual. It can terminate or suspend parental rights when the interests of the child or the community require it. It can enforce obligations to and from individuals.

Individuals come to the courts' attention in a manner which differs noticeably from the way in which social agencies receive their clients. Seldom do they come voluntarily. The procedures which must be followed, although socialized, are still court procedures. The relationship of the judge to individuals before him differs from that of the head of the administrative agency. The judge deals directly with individuals in a judicial capacity although he may direct a staff working with individuals in a treatment capacity.

The Catholic or any other type of social agency is an administrative agency. Its responsibility for children or adults is generally described in a broad statement of duties or purposes found in its constitution which makes possible its administration of family and child welfare activities; it promotes the enforcement of laws for the protection of specified groups of children, or it takes the initiative in matters involving the interests of children. An agency cannot impose obligations or enforce orders. It cannot exercise the rights of parents or guardians unless these are given to it under legal procedure. Its authority, if that term can be used, is inherent in the professional knowledge, the skills, the use of religion and its affiliation with a church or religion. Its responsibility and structure are such that it can use this knowledge and these skills to develop, extend, and strengthen social services to individuals within its own organization, by making such service available to other community agencies, and by stimulating the development of services in other appropriate agencies.

The court therefore, exercises functions which are primarily judicial and law-enforcing in nature. These include making decisions affecting the legal status of husband, wife or child; decisions in property settlement; decisions in controversies regarding custody; and decisions affecting parental rights when the child's be-

havior or the conditions under which he lives appear to be such that organized society as represented by the court has to intervene; or decisions affecting the relationship of husband and wife, divorces, separation, responsibility for alimony, etc.

The social agency exercises functions which are primarily administrative in nature. This means providing social services for children, who, by reason of personality problems or living conditions need help in order to develop into well-adjusted adults. Specifically, it includes making social studies, planning for the care of children, and carrying on treatment; placing children in foster care and for adoption; developing resources for care and treatment; administering group facilities; counseling with husband and wife on family problems; providing treatment in their difficulties; working toward better relationships between parents and children; and furnishing leadership in community organization for family and child welfare.

If we accept these definitions of the functions of the court and the social agency, what then are the implications for their relationship to each other and the mutual help they can render each other?

As the courts, police and social agencies jointly develop working relationships and interpret their respective functions to the community, many of the cases which find their way into the court for a final adjudication of the problems of both family relationships and children's difficulties would instead go immediately to the appropriate social agencies.

In the past 20 or 30 years there has come a greater understanding of the needs and behavior of individuals and a greater mastery of the skills required to help individuals to change their behavior. This I believe has brought about a shift of emphasis from prosecution to the casework approach, which seeks both to protect the child and to help families with their problems. Certainly, there are relatively few parents who really want to harm their children and few husbands and wives who want to get a divorce or separation if anything can possibly be done to solve their problem of relationship to each other. Despite the actions of some individuals to the contrary, they may actually be deeply concerned and are looking for help. Some may even be unable to meet their responsibilities, because of physical or mental incapacity or because of emotional disturbances. The use of a casework agency should and does lessen the need for authoritative action. Court programs, where

judges have counseled with the participants in a court action, or where caseworkers of agencies have been assigned to the courts to help families, have proven the wisdom of such action in adjusting problems of people.

On the other hand, I am in no way advocating that social agencies have no obligation for the protection of children and safeguarding the rights of individuals even though it may result in court action on the part of the agency or the individual. Certainly, in reference to this an understanding of the differences between the responsibility of the court and of the agency is especially important. There must be a distinction between the responsibility of the agency and the community for inquiring into such situations and offering social services and the authority exercised by the court. If casework methods are unable to achieve results, the agency may have recourse to the court itself for the protection of children or it may help the individual to take court action. Sometimes agencies fail to understand what constitutes evidence on which a court can act.

Both the nature and use of evidence, and the responsibility of the court for acting in a judicial capacity with concern for the rights of all involved, must be clearly understood. Courts and agencies need to get together to prevent such misunderstandings. Each has a specific responsibility; the court, to review objectively and impartially situations involving custody and controversy and to safeguard equally the rights of the community, the agency, and the individual; the agency to render specialized and professional service in its field and make this service available to the court as one of the resources of the community.

Surely, no one will deny that with an excellent understanding and relationship existing between the court and the social agency individuals and families can be helped in a better way. Besides, there is a special way in which the agency sponsored by a religious organization can be helpful to a client and ultimately to the court.

The religious sponsored agency, and here I mean specifically the Catholic agency, although certainly this would apply to other religious agencies, not only avails itself of the principle that the client wishes to come to the agency voluntarily and therefore can be helped more easily, but furthermore makes use of the client's religious affiliation. The client recognizes in such an agency an understanding friend who may be helpful in his problems. There

is a reawakening in the client of his responsibilities to his wife and children or of the wife to her husband and children, responsibilities which have been incurred through the sacrament of matrimony—a reawakening of obligations which are based upon the love of God and recognition of a Supreme Being. There is no doubt in my mind how much a religious agency, whose staff understands and uses the gifts which God has bestowed upon us through religion, can do with a client who is in trouble. The resource is there if we only use it intelligently.

There is another resource which can be tapped to help individuals with problems from seeking a solution in court. I have read in magazines of a trend in helping families who have problems of marital discord. Some of the titles read like this: "Education for Family Life in the Community," "Education for Marriage and Family Life in the Schools," "Evaluating Education for Marriage and Family Living," "Community Action for Family Life Education Through a P. T. A.," "Current Trends in Family Life Education," "Family Life Education at the Church—Community Level," etc. The aim of this new development, as I understand it, is to organize separate groups, be it husbands, or wives or groups to which both husbands and wives belong, in order to meet the needs of prospective parents, of husbands and wives, of fathers and mothers, of pre-school, elementary, junior or senior high-school children, even those of the middle-aged and elderly and their families. In this way guidance is furnished to adults that may in turn help them in dealing more adequately with the problems of their children and families in the community. It is hoped through such development many opportunities for children and adults will be made possible that will contribute to their strength and satisfaction in family living.

Catholic agencies above all are able to organize groups wherein family problems are discussed and remedies are proposed. No one can deny the immense good the Pre-Cana and Cana conferences have had on single people and couples. A mutual discussion of marital and parental responsibilities with the grace of God can lead to a better life. It is my opinion that the use of caseworkers as leaders in organizing and planning groups for the discussion of marital and parental difficulties would be most helpful in preventing those difficulties from being brought up in a court for solution. The opportunities for a Catholic agency are unlimited

in sponsoring such a program. The organization of the Church into parishes provides an enormous field for action.

Clearly, we do not have all the answers. Finding solutions to these problems, be it of relationship or family adjustment, presents a challenge to both court and agency. It calls for mutual understanding, forbearance and goodwill.

Achievement of a well-rounded and always better program between the court and the social agency must come gradually. Of course, objectives cannot be reached immediately or entirely, but if we see them clearly we can move steadily forward. Still looking ahead to the future, through greater leadership of caseworkers in organizing groups for a discussion of family problems, we can see the emergence of a broad concept of public responsibility for the well-being of all people which will be helpful to both the court and the agency.

2. Hon. Geraldine F. Macelwane, *Judge, Municipal Court, Toledo, Ohio*

FOR 14 years as Assistant Prosecuting Attorney of Lucas County, Ohio, I was assigned in addition to other duties to the prosecution of all crimes against children and against the family.

This included molestings of children, failure by parents to provide for the support of their children, and failure of parents to provide proper parental care to their children; also offenses of adults contributing to the delinquency, dependency and neglect of children under 18 years. Most of these cases were tried in the court of Paul W. Alexander, who was elected the year I was appointed.

As a result of this extensive experience, I became keenly interested in family problems, their cause and what could be done about them. I could see plainly over the years that marital difficulties, ending in separation and divorce, were increasing and the number of children who were losing their homes and the natural care and affection of their parents was at the point where the very future of our nation was at stake. I saw these same children coming into court as delinquents. I tried them for every crime from murder in the first degree to petty larceny. I saw them make poor parents themselves and knowing that the family is the basic unit of our society and that whatever tends to undermine the family by

the irrepealable law of nature crumbles and destroys the foundation of our society, my interest in this problem became an integral part of me.

During these years I had the advantage of working with a court which had trained counseling personnel with a philosophy in keeping with my own. The private agencies including the Catholic Charities worked in close cooperation and all cases in which they could offer services were referred to them for casework and follow up. The Toledo Catholic Charities can well be proud of its excellent work with the Juvenile and Domestic Relations Court in Toledo.

More and more I came to the conclusion that in a great majority of cases the breach between husband and wife by the time it reached divorce court was too great to be healed by counseling. In talking to the people involved I continually noted that in the majority of cases they had been in Toledo Municipal Court years before they arrived in divorce court.

Investigation disclosed that in most cases the lower or Municipal Court had the first contact with these people and therefore the first chance to work with them. But this chance was not being utilized by the court. When a wife had her husband arrested for assault and battery, drunkeness and disorderly conduct, etc., the case was superficially heard in a crowded courtroom before the curious and the hangers-on, and a clown-like atmosphere prevailed. No real study was made of the individual problems involved and no re-education was attempted, and so the marriages received no help.

I finally made up my mind to attempt to be elected to that court to see if I could institute a proceedings that would help these people in their first court contact. To the amazement of everyone I was elected. I had many handicaps, being a woman (no other woman had ever been elected Judge before in Toledo) a Democrat in a Republican local year, and a Catholic. But 500 Toledo women agreed with my objectives when they were explained, and Protestants and Catholics, Republicans and Democrats, made a house-to-house canvas in my behalf. Out of a field of four, two to be elected, against two incumbents, I was successful. Why? Because the overwhelming public opinion knows the danger to our society of broken homes and wants to do something about it.

After taking office on January 2 this year, I immediately

changed the procedure. On the days I had criminal court, I took the cases of persons related to each other into a small private court room. Within 21 days the other three judges adopted the same procedure.

Now we could give each couple the time necessary in privacy to explore the problem that led to court action.

Unfortunately no trained probation counselors were available, the other three judges having appointed two persons completely untrained for political reasons just before January 1.

As a substitute for trained court personnel I persuaded the other judges to call a meeting of the private social agencies to see if we could work out a system of referral for those cases where it seemed that counseling was indicated.

The agencies, Lutheran, Jewish, Catholic Charities, Child and Family Agency (non sectarian) Mental Hygiene Center, the Council of Churches, responded generously.

Now the family case is heard separately. The judge first disposes of the legal formality of determing guilt or innocence on the specific charge. Then inquiry is made into the real cause of the difficulty and the attitude of the parties. Where there is a disposition on the part of the persons involved to discover his or her own faults which are causing the disharmony in the marriage and correct them, progress is possible and reference to the counseling agency, such as the Catholic Charities is made.

So often of course each spouse projects the blame on the other and is unwilling to concede any fault and then counseling is more difficult.

Before going into that you might be interested in knowing exactly the number of cases I have heard and a little about them.

Since January 2, I have kept complete records on 99 cases in which husband or wife charged the other with a misdemeanor offense.

I find these 99 couples have been married a total of 798 years or an average of 8 plus; 45 of the couples are separated at the time of court appearance and 20 are divorced or have divorces pending; 66 of the couples have 146 children or an average of 2 plus; 33 had no children; 58 couples had no present church affiliation, 17 claimed to be Protestant and 18 Catholic; 6 couples were mixed Catholic and Protestant marriages. Of the 24 couples where one or both spouses claimed to be Catholic 11 were invalid mar-

riages. For 71 couples it was the first marriage for both; 21 husbands had 24 previous wives and 26 wives had 31 previous marriages.

I think it is very interesting when these figures are broken down to the specific offenses charged.

I have therefore prepared the tabulation appearing on page 148.

You can readily see that when the charge is non-support or peace bond there is very little the court can do. In the 16 neglect charges, 15 were separated and 8 had divorces pending. In peace bond, out of 17 couples, 16 were separated and 7 had divorces pending. By the time these people came to court all they wanted was money or for the other spouse to let them alone and keep away.

Drunk and disorderly charges provided the most fertile field. They had the spouse arrested in 12 out of the 13 cases because they wanted the spouse to correct the fault of intemperance and keep the home together. Only 3 were chronic alcoholics and so there is reasonable hope with intelligent marital counseling and the use of the clinic.

In the cases where tempers had flared to the point of physical violence, about 40 of the cases were amenable to counseling.

Now we arrive at the heart of the matter. Who is to do this counseling? We must refer these people to private social agencies since we have no trained personnel at the court.

We all know that law cannot make people good. When we examine this matter and realize that out of 99 couples 58 claim no active religious motivation for living and no training that would led them to expect or try to earn an eternal reward, we are stating the problem realistically. When we further realize that of the 18 couples claiming to be Catholic and the 6 mixed marriages, 11 have entered into an invalid marriage, we can readily see that these persons have no real education in their relationship with God. Of the 17 claiming to be Protestant, referrals to the proper agency has brought forth the information that 7 of these couples were not confirmed and not attending the church they had claimed to belong to.

The trouble with marriage is that it is entered into by people who bring their fallen nature to the union and having no knowledge of the seven deadly sins or how they can be overcome by the practice of the virtues, are unable or unwilling to examine their

TABULATION OF CASES HEARD BY JUDGE MACELWANE, TOLEDO MUNICIPAL COURT, JAN. 2, 1952 TO SEPT. 12, 1952

Offense	*No. Chgd.*	*Yrs. Marr.*	*Avr.*	*Sep.*	*Div's Pend.*	*No. Chldn.*	*Avr.*	*Church*	*Seeming Cause.*	*Prev. Marr.*
A&B	53	380	7	12	4	34–72 19– 0	2	27–none 12–Prot. 10–Cath. 4–mixed	22–drink 29–selfishness 2–in-law	35–none 13H–15 prev. W 16W–19 prev. H
N. S.	16	130	8	15	8	16–30	2	11–none 2–Cath. 2–Prot. 1–mixed	3–drink 2–pregnant when marr. 11–lost interest in and contact with children	1H–1 prev. W 2W–2 prev. H 2 remarried since 14–none
D&D	13	129	9	2	1	8–14 5– 0	2	8–none 3 Cath. 2 Prot.	3–alcoholics 10–payday drunks	2H–2 prev. W 2W–2 prev. H 11–none
P. B.	17	159	8	16	7	8–30 9– 0	3	12–none 3–Cath. 1 Prot. 1 mixed	7–drink 1–mental 9–selfish	11–none 5H–6 prev. W 6W–8 prev. H
	99	798	8 plus	45	20	66–146 33– 0	2 plus	58 none 18 Cath. 17 Prot. 6 mixed	45–drink 38–selfishness 16–other	71–none 21H–24 prev. W 26W–31 prev. H

A&B—Assault and Battery
N. S.—Non Support
D&D.—Drunk & Disorderly
P. B.—Peace Bond
Selfishness includes temper-jealousy-unchastity-economic (love of money) -domineering-nagging—in fact the seven deadly sins except gluttony.

own faults and correct them in the interest of the marriage. They simply have no motive to do so. They have been brought up in a materialistic generation in which they have become embued with the idea that happiness is physical comfort and is unrelated to God. They do not know where they came from, why they are here and where they are going. In short they have no real purpose in life except immediate personal desires.

It is clear to every thinking person that the law while it can prescribe rights, duties and sanctions cannot make a person a good husband or wife.

It is equally clear that lack of religious education and motivation for life has given us a generation devoid of the ability to examine its individual conscience and come up with its faults and then the motive for overcoming them.

You may readily ask. How does the Catholic Charities fit into this picture? How can they assist?

First of all I think it should be more widely known that marital counseling is available. It is impossible for me to estimate the number of phone calls I get a day from wives and husbands who want to know what to do to keep their homes together. Current publicity has in the majority of cases convinced them that divorce will not help or solve their problem. But what are they going to do?

Pastors to whom Catholics should go for help and advice in marital difficulty have simply too many demands upon them to give adequate marital counseling. It takes time and infinite patience to give a person an opportunity to gain an insight into the faults that are wrecking the home. These vices took years in developing. They cannot be overcome even by a good intentioned person in a hurry. It requires many visits.

Pastors have too large parishes to become acquainted with their people. They have so many administrative details, and the administration of the sacraments alone takes up the major portion of their time.

I think pastors should be the first to recognize that they cannot handle the marital difficulties brought about by the failure to properly educate and train the conscience of the individual. They should welcome a competent marital counseling staff at the Charities office and contribute the money which is needed to maintain it.

The Charities should employ only competent marital counselors. Catholic colleges should provide special courses to train them. It is

a field into which many incompetents have hurled themselves on the basis of supposed experience. Poor counseling can cause more difficulty than it cures.

Some persons argue that the court should do this instead of the private agencies. I disagree. The court-appointed counselors are not in a position to point out that it is the relationship of the individual to God that creates the difficulty and to instruct him or her in the path to attain sanctity, because no matter what the cross of the marriage may be, peace comes only with the increase of sanctity in the individual.

The marital counselor should get back to the basic and fundamental problems and not just stem over the present difficulty. They often seem afraid to speak out and point out the sins that are causing the difficulty and the practice of virtue that will help to overcome them.

If the Catholic Charities could have a counselor in court every morning to listen to the cases involving Catholics he or she would have a much clearer conception of the case than on mere referral.

The old complaint is, "Oh, I went there but my husband would not go and they could do nothing for me." I have seen competent marriage counselors solve a marriage problem without ever seeing the spouse that would not come. They have helped the willing spouse to an insight to his or her own part in the difficulty and taught him or her how the other spouse could be guided to right conduct. I know this is exceptional work but it can be done. And why not have a staff large enough so that when the spouse won't come, they can go out and see the spouse at the home?

We come back to the same answers on the part of the agency. We cannot afford it. We do not have the money. The pastors won't like it if we expand. We cannot secure competent counselors for what we can pay. If we advertise the service we will be swamped and we cannot take care of what we have now?

All that I can answer is that the need is here. It is a need for spiritual guidance. It is necessary that the materialistic concept of marriage be wiped out or our civilization as we know it will perish. It is necessary for us to realize that all of these persons involved in marital difficulties are dear to God; that they are a part of the Mystical Body of Christ and we must do all that is possible to help them save their immortal souls.

I have found that most lawyers are not instructed or interested

in social work and hinder more than they help the persons they represent. One reason may be there is little money in it and lawyers must eat. Those who make a business of domestic relations, usually do it on an assembly line basis.

I have found that it is necessary in order for counseling to prove effective first to ascertain that the persons involved are receptive. Referrals are never compulsory as that would be a waste of the time of both the trained worker and the person and no good would be accomplished.

In other words, sentence is never suspended on condition the person counsel. We use the method of ascertaining the attitude at the original hearing and if it is felt that counseling may be effective, the case is continued for six to eight weeks and the person is referred to the agency. A report from the agency prior to the sentence then determines that matter.

I realize well that I have not begun to cover the field assigned but in conclusion I would like to make the following definite recommendations:

1. To improve our courts we must elect judges who have an interest in and knowledge of social work.
2. Social work must be interpreted to lawyers.
3. We must have close cooperation between the private agency and the court preferably by the presence of a trained social worker in attendance at court sessions.
4. Marital counseling by private agencies should be expanded and more competent counselors secured.
5. Pastors should realize that in most instances they have neither the time nor the specific training for marriage counseling and should let their parishioners know that it is available at the agency.
6. The Catholic Charities should be allotted sufficient funds to carry out this program.
7. Religious training and education should be directed toward the development of a proper conscience.

THE ROLE OF CATHOLIC CHARITIES IN FOSTER HOMEFINDING

Rev. G. Howard Moore, *Executive Director,*
The Catholic Home Bureau for Dependent Children,
New York, N. Y.

THE stated purpose of this meeting is to discuss the role of Catholic Charities in foster homefinding. This is a rather broad subject so I believe I might begin by delimiting—as they used to say in school—the scope of my discussion. Accordingly, I will confine my discussion to a consideration of the problems and efforts and methods of Catholic agencies in finding foster homes for dependent and neglected children. We are not here concerned about the finding of homes for children available for adoption since that is a separate subject. I must necessarily further limit myself to the scope of my own experience in a particular geographical area, while realizing that problems and methods will vary from place to place. At the same time I believe that certain common denominator conditions exist in homefinding efforts everywhere, so that we should find some common ground for discussion. Finally, I shall limit myself to a consideration of the subject of homefinding as it is seen from the viewpoint of the administrator—since the casework aspects of the subject will be discussed in a subsequent paper.

We are therefore considering the subject of finding homes for dependent children—children who would otherwise be cared for in institutions—but concerning whom a determination has been made that foster home care is preferable. I would like to state here, parenthetically, that to my mind the foster home program is a companion piece to the institutional program. The time has not come and I think will never come when the foster home will completely replace the institution as a vehicle of care for every child. We have come a long way in determining in theory better ways in which to use foster homes in terms of the needs of the child. We are still a woefully long way from using these criteria in practice.

Before proceeding I would like to take a moment to define what I mean by a foster home. To me a foster home implies a

family which has room in its home and in its heart to care for a child or children who would otherwise be homeless. Anyone acquainted with the field of homefinding knows that this definition will not suffice. It does contain the basic necessities for if these conditions are lacking we can go no further, but much more refinement is needed, because an empty room and a big heart are not enough. Leaving aside the consideration that certain local regulations exist concerning the usability of the empty room, we must recognize that big-heartedness is not in itself a qualifying factor. Love of children is not in itself enough. Mrs. X may be a fine, big-hearted woman, she may have raised six fine, wonderful children of her own. And yet she may not have the understanding required by our children who have had a different background than her children—who may have had traumatic experiences—and who after all are not her own. Therefore, we must amplify our definition thus: A foster home consists of a family having room in its home which can be used for a foster child and having room in its heart for a child not their own—a child with its own background and own problems and individuality. Finally, the family must have an ability to cope with the problems which a child may bring; an ability to cooperate with an agency; and a motivation based on love of God inspired by Christ's admonition to love children. If this last is missing then we can expect even a good home to fail the first time some problem arises.

If we accept this definition as at least a fairly accurate statement of what we are seeking in homefinding efforts then we can turn our attention to the problems we face in trying to find foster homes. I find the task of obtaining sufficient homes to meet the constantly increasing need a terrific problem. In my conversations with staff of other agencies in various places I gather that most agencies are facing a similar problem. I believe that this is not a temporary condition, but one inherent in the very nature of the homefinding field. It is my conviction that we are limited from the very outset in our endeavors. I believe that in any community the potential number of good foster parents is small. Quite aside from the restrictions that agencies and civil authorities set up, on the basis of requirements concerning religion, economic status, health and physical set-up of the home, there are factors within people themselves which make them inaccessible to us. There are many families who will never respond even to our most eloquent

pleas because of the temporary nature of foster home care. These are the people who love children, and would be most willing to care for them, but who cannot face the reality of probably having to return them to the agency or to their own parents after they had become attached to them. Again, there are many families which are self-sufficient in a good sense. Already having one, two or three children of their own, they are quite content as they are. They see no obligation to help other children by opening their homes, or if they do, they see no way in which they could manage this.

Furthermore, largely due to the conditions under which we live today, the sharing of the family home with an outsider is becoming increasingly rare. If aging parents and relatives are now more than ever unwelcome, if even another child of one's own is to be avoided, then surely the child of a strange family must find many homes closed to him.

Beyond this basic difficulty we encounter further restrictions due to the housing situation, the increasing number of small apartments and homes being built, the high cost of living and the larger number of married women employed away from home. Of necessity then, we must expect to reach the point of diminishing returns in our homefinding efforts. Periodically, we are apt to reach the bottom of the proverbial barrel, at which time we must seek new sources of homes.

The shortage of experienced homefinders is another important cause of our difficulties. The experienced and qualified homefinder is like a valuable salesman. Such a worker can sometimes salvage questionable homes for us. For example, a skilled worker can help some families to meet physical requirements. She might help people to meet the religious requirements provided the obstacle is not too great. This of course requires the assistance of a parish priest, and demands much time and effort. Very frequently she can save foster homes which might otherwise be lost by skillful interpretation.

Admittedly then, the problems and difficulties of homefinding are enormous. Nevertheless, in any community there exists a source of potential foster homes. There are many families possessing the qualifications that we seek, who have also the basic interest and desire. They must learn how it is possible to become foster parents. In many cases the latent spark of interest must be

awakened and fanned into a flame of desire. To accomplish this we must go forth like salesmen to bring our product before the public.

In over 50 years of existence, the Catholic Home Bureau of New York City has tried every method it could think of to find homes. Beginning with the ancient method of using farms hundreds of miles away—to the most recent method of television appeals—we have tried them all. Each method has had its strengths and weaknesses. No one of them alone has ever been a complete answer.

At the present time Catholic Home Bureau is relying on a number of methods to find homes. I will enumerate them quickly and then try to evaluate them briefly. We rely on the method of our foster parents interesting other persons. We carry weekly articles in the archdiocesan Catholic weekly and use the secular daily press whenever we have an opportunity. We also use radio and television programs. For this purpose an entirely separate agency exists for the purpose of preparing and presenting publicity for the sake of the two foster care agencies in the archdiocese. Finally, when possible, members of the staff address parish and social groups. We also have a volunteer committee of laymen in the rural areas who spend a great deal of time talking to parish groups. They have found for us over a hundred homes.

Now for a brief evaluation of these methods: Some of the best applications come to us through the instrumentality of foster parents who interest their relatives or friends. In addition to the fact that foster parents know what the program involves, they do a good job of interpretation and screening for us. I feel that it is good to appeal to our foster parents periodically—telling them of our current needs and urging them to explain our program to others who might be interested and acceptable. The placing of weekly articles in the regular Catholic papers is an excellent means of keeping our needs before the Catholic population. These articles become a regular feature of the paper and we seldom encounter the difficulty of having our material rewritten or blue-penciled in such a way that it loses its value. This type of publicity is responsible for a steady though small stream of applications.

It is more difficult to obtain publicity in the secular press but when it can be obtained it has the advantage of reaching a larger

group. I find that newspapers are not happy about the restrictions we place on them in regard to pictures, names and addresses —so that some of our articles are rejected. When they are accepted we must face the danger of having a rewrite man alter the message—sometimes with unfortunate results. But these articles do attract applications, particularly when they concern a definite child.

Until rather recently we used radio appeals quite a bit but like our audience we have tended to abandon it of late years in favor of television. Television is of course a tremendous vehicle of appeal, especially when we are able to bring children onto the screen. The difficulties of course are numerous—How to use the appeal that children have—and yet not seem to exploit them —nor to so identify them that we will expose them or their families to embarrassment. When we use babies, there is little difficulty, for to many people all babies look alike. With older children there are problems. Occasionally, an over-enthusiastic Master of Ceremonies will ask a child his name quite unconscious of the implications in doing so. We avoid some of these difficulties by showing only a large group of children, avoiding direct face shots and showing them for only brief periods on the screen.

The results of these appeals are encouraging. Of course, we do receive a tremendous number of emotional responses which soon are withdrawn. These cause us to expend a great deal of fruitless effort, taking up the workers' time. However, there are sound applications among the responses, and it seems to be necessary to run down a number of false leads in order not to lose the usable applications among them.

I personally feel that there is much to be said for the personal appeal to parish and other groups. Of course, in this method more time is demanded because you reach a relatively small audience at each appearance. On the other hand, having an experienced person on hand to answer questions on the spot both helps to encourage applicants by clearing up their doubts, and also screens out the "joiners" and the ill-thought-out response. As I have indicated, a volunteer group has been doing this for us in the rural areas of the archdiocese and they have had very good results. One of the benefits has been that they have helped to educate our parish priests in an understanding of foster care.

That about completes the litany of methods we use in seeking

applicants. Some of you may now be wondering whether we have to turn applicants away by droves. Unfortunately this is far from being the case. The results are not meeting our needs, particularly in obtaining homes for Puerto Ricans of whom we have a great number in need of care. These statistics will give you an idea of what happens in the course of a year. Last year we received about two thousand applications from all sources. Of these 1,050 were withdrawn. We cannot be sure why these were withdrawn since most of them were never heard from again after we had responded to their letter or phone call. At that point we immediately send a letter listing our requirements and explaining the rate of board paid. We believe that many withdraw at this point because they find that they cannot meet our requirements, or because the financial return is a disappointment. There are probably others who change their minds because the emotional impulse has passed.

At any rate that left with us 950 applications to work on. Of these 700 had to be rejected. A great many were rejected because they did not meet our religious requirements. Finally, about 250 were approved. Most of these were eventually used but about two percent never became usable because of the restrictions placed by the applicants concerning the age, race, sex of the children they were willing to accept.

Despite the fact that I may have seemed to be very pessimistic in my outlook in the course of this paper, I do not expect that foster agencies are going to go out of business just yet. There are I think steps which can be taken to help us in our problems.

1. I believe that a more selective referral of children should be made, enabling us to concentrate our efforts on those children who can best use foster home care. When we are forced to place children who cannot accept such care we both hurt the child and frequently lose the home.
2. We must continue to use all the avenues of publicity, education and appeal now available to us. In doing so we should seek means to eliminate some of the unfruitful responses which now consume so much valuable time.
3. We must find new methods of reaching those potential foster parents whom we may now be missing. How we are going to do this I have not the faintest idea—and I hope some of you will be able to help me.

4. We must acquire and train sufficient and suitable staff for the effective processing of the applications we receive.

Finally, we must make a continual spiritual appeal to our Catholic people in order to awaken in them the virtue of charity and sacrifice, so that more good people will be inspired to see Christ in every dependent child and so be moved to open their homes and their hearts to them.

EVALUATING MOTIVES OF FOSTER PARENTS

Miss Betty Hickey, *Supervisor,*
Catholic Home Bureau, Catholic Charities, Archdiocese of Chicago

THE method used by an agency to evaluate a particular family's capacity to board a foster child is to complete a home study. This is the beginning of a working relationship between the foster parents and the agency which continues as long as the home is used for boarding children. In making the study, the agency wishes to be aware of factors in the family's life situation which have a bearing on whether the home can be used for a child. Furthermore, the agency has the responsibility of helping the applicants understand that the agency is ready to provide casework services which are intended to aid the foster family in rearing a child. It is essential that from the beginning the applicants understand that the responsibility is shared between them and the agency, and that the agency wishes them to succeed as foster parents.

When requesting a foster child, the applicants express a conscious motive explaining their wish to take a child into their home. This is the starting point for further exploring the deeper underlying motivations which serve their unconscious need. Using the expressed conscious motive as the sole criterion of whether a home can be used is hazardous and unwise. The conscious motive is important because it indicates some need which the family hopes to satisfy through boarding a child.

This evaluation of the underlying motives requires skillful interviewing and an intuitive knowledge of human relationships on the part of the homefinder.

Some of the most common motivations expressed by potential foster parents are as follows: 1) The family has learned through

publicity that there is a need for foster homes. They like children and would enjoy having an additional child in the home. 2) The couple has one child whom they think is being spoiled and is being deprived of the valuable experiences a child in a larger family seems to have. The parents wish to enrich their own child's life by bringing another child into the home. 3) The parents have always wished to have more than one child but have found that for medical reasons they are unable to do so. They wish to increase their family by taking additional children who will not be permanent in the home. 4) They have attempted to adopt a child and although they have been accepted as potential adoptive parents by an agency, they find that the agency had not been able to obtain an adoptive child for them. They see a foster child as a substitute for an adoptive child. 5) They have not been able to have children of their own and therefore have decided to fill a void in their own lives by boarding children. Again, they may have attempted to adopt a child or they may have avoided committing themselves to that much responsibility. 6) They have just lost a child and perhaps on their own impulse or at the advice of doctors, priests or friends, they have decided to temporarily fill the void by boarding a child hoping that at some time in the future this substitute can be replaced with a child of their own. 7) One or the other may have had an unhappy childhood environment and wishes to give a child who is threatened with the same catastrophe a satisfactory life experience in their home. 8) The couple's own children have reached an age where they are no longer dependent upon the parents for emotional support in the sense that they required it when they were younger. The parents may be too old to have their own children now, and so they wish to meet their emotional needs by boarding a child. 9) The wife wishes to increase the family income, but does not wish to work outside the home. She decides to supplement the family income by boarding children.

While this list does not cover all of the expressed motivations for seeking children to board, it includes some of the more common reasons given. It is interesting to speculate as to what desirable or undesirable motivations may be masked or indicated by these reasons.

When the parents say they wish to board a child because they "love children" this may be true. It is then important to deter-

mine whether this love is constructive or destructive. If the parents will be satisfied to provide an environment in which the child can develop his own potentialities it can be a gratifying experience for them to board a child. However, if they expect a child to fit into a rigid mold and fulfill their dreams without considering whether a child can do so, it will be a destructive experience.

The wish for a foster child may not be expressed in terms of love for a child but rather in terms of a void in the life of the adults that they wish to fill through a child. This void may exist because of sterileness in their capacity to live and gain gratification from their reality. If so, they are seeking to fill the void artificially by accepting the responsibility for a child. No child should be expected to fill so great a void. However, this feeling of emptiness may be due to a desire within the adults to express themselves in a parental relationship. Other satisfactions in their lives may meet certain needs, but the need to be a parent can be expressed only in relationship to a child. They may be able to give richly to a child. Thus it is not the feeling of emptiness that is significant. It is the cause of the emptiness that must be considered.

If a woman wishes a child because she feels that her own child's life would be enriched, she may conceive of the foster child as a plaything for her own child or as a person to whom to switch the responsibility for her own child's growth. She may be expressing a great deal of hostility toward her own child, wishing to deprive her child of the richness the child is experiencing as an only child. A foster child should be protected from such destructive plans. On the other hand, the mother may, consciously or unconsciously recognize that she has a real capacity to give to her own child and others as well. By this expression of her love both her own child and the foster child will have a valuable experience.

One may hesitate to place a child in a home as a substitute for a child who has just died. The parents may expect to fulfill needs that were not met in the relationship with their child. It may be that the parents are mature enough to recognize the dangers involved in such a relationship. After the period of acute grief has passed, it is quite possible that such foster parents may be able to accept a foster child, not as a physical replacement of

their own child, but, rather, as an object toward which to turn the love formerly directed to their own child.

People who have experienced an unhappy childhood may express a wish to give a child who is threatened with the same catastrophe a happy childhood. In such instances it is not the motivation that should be questioned but rather the capacity of the individual to carry through this wish. They may be unable to give much real warmth to a child. Or, if they provide generously for the child, they may expect a greater reward than the child is able to give constructively. However, there are adults who have had unhappy childhoods who can give constructively to a child. They provide a healthy environment for a child and gain a vicarious satisfaction out of helping the child develop into a well-integrated person.

Social workers are frequently skeptical concerning the wish to supplement the family income through boarding a child. This may seem to be a questionable motive. The situation should be evaluated in terms of why this particular means of increasing the family income is utilized. Why does the mother not seek part-time employment that will make fewer demands on her? Actually the foster mother may derive more satisfaction from caring for a child than she would in employment. The fact that the foster mother wishes to help the family budget should not be the only factor in accepting or rejecting a potential foster mother.

In conclusion, the homefinder is interested in knowing the conscious and the underlying motives of the foster parents. Further, she must decide whether these motivations can be utilized constructively to provide a satisfying life experience for the foster parents and the child.

A Catholic foster home agency wishes to provide a healthy emotional environment for each child in which he can develop into an upright Catholic citizen. To this end it seeks to interest families who will demonstrate in their own lives that their faith is real to them and will guide a child into a way of living that will help him achieve his eternal salvation.

THE PARTNERSHIP OF VOLUNTEERS AND STAFF IN CATHOLIC CHARITIES PROGRAMS

Sister Marie of the Holy Trinity, M.S.B.T., *General Supervisor, The Catholic Children's Bureau, Archdiocese of Philadelphia*

IN 1925, more than a quarter of a century ago, Monsignor O'Grady wrote:

> Every volunteer that we interest in doing some service becomes a missionary for broadcasting the message of that great and fundamental truth of our religion—that personal service is one of our greatest obligations. We have often heard it stated that by reason of the complicated conditions of modern civilization, individual personal service is no longer to be depended on to take care of the poor and the needy. Individual personal service is still a larger factor than any one of us would suspect. This is a precious heirloom of Christian civilization which we are bound to cherish and develop. I am not sure that there is any stereotyped method of recruiting volunteers any more than there is any stereotyped method of selecting candidates for religious communities. The Spirit moveth where it willeth.

And back even further than that, in 1923, the Very Rev. Thomas A. Judge, C.M., the founder of the community to which I belong, the Missionary Servants of the Most Blessed Trinity, the founder of a community of priests and brothers, and also one who pioneered Catholic Action in America, said at a National Conference of Catholic Charities:

> There is no school, no class so powerful to work good for the neighbor as the general body of the faithful, or as we state it, the laity. We have in the United States at present scarcely touched the good-willed effort of our Catholic people. How to provoke it into action, lead it and conserve it, should be the constant thought of priests. There are great impulses for good in the hearts of our men and women, and the pity of it is that these receive so little expression. They must be led and their good impulses must be fostered and encouraged into action. Therefore, any program, any school, that ignores the responsibilities of the general body of the faithful to missionary activity and the tremendous power for good of the man and woman in the ordinary walks of life, is but theorizing and speculating. There is a danger of creating a caste in charity workers. An impression could be produced that only those advantaged with

education, or having culture, or easy living conditions, can do good. If the great body of the faithful can be taught that they are to be solicitous for their weaker brother and sister, then we are beginning a great missionary movement in the United States. The need of the hour is a Catholic spirit that will permeate every class and condition.

These two messages of Monsignor O'Grady and Father Judge, of almost 30 years ago, are still a challenge to Catholic Charities and seem to voice a prophetic insight into conditions out of which has come our present day emphasis on Catholic Action.

I am not going to endeavor to suggest any specific program of diocesan Catholic Charities for volunteers, as this will depend on the nature of the work of the individual agency. There is no field of endeavor in which the Catholic laity have wider opportunities to practice the spiritual and corporal works of mercy than in Catholic Charities. These would include the visiting of families, the aged, the lonely person and the handicapped; being a big brother or sister to the adolescent; the making and providing of layettes and First Holy Communion outfits; the planning for outings and helping in recreational centers. It would include catechetical work with adults and children, the distributing of Catholic literature and many other phases of both preventive and reclamation work. The Catholic volunteer can be of great service today by keeping in close touch with developments in the field of public welfare, by serving on public committees whenever the opportunities occur, thus bringing to these agencies sympathetic understanding tempered by Catholic thought and Catholic principles. The able Catholic worker is always useful to his community; he is a powerful influence in the work for general betterment of social and economic action.

It is the task of the diocesan agency to assign the fields of work best suited to the needs of the agency and the qualifications of the volunteer so that a real partnership will be formed between the volunteer and the staff, strengthened by a spirit of mutual helpfulness. In order to have this well-integrated and well-organized program, it is important that the staff members delegated to this work be only those who have an understanding of the tremendous capacity of the volunteer and the invaluable contributions he can and will make if invited, motivated and directed. Volunteers are often rich in experience, zeal and influence. Catholic Charities needs the professional worker and professional

approach for various reasons but Catholic Charities as such should never become professional in nature.

It is important that the volunteer be trained to perform her work in accordance with the casework approach of the agency, and that she be provided with the basic knowledge and attitudes which the agency uses in its work of rebuilding family and neighborhood life according to the Christian pattern. The volunteer should be helped by the staff member to feel that she is an important part of the agency and should be given the feeling of belonging to it. In Philadelphia and other places where our Sisters are engaged in Catholic Charities, our Missionary Cenacle Apostolate supplements the work of the Sisters in the field of missionary follow-up. They are trained to their Cenacle Motto, "Be Good, Do Good and Make Others Do Good," as it is only a highly spiritualized volunteer lay group which will persevere in this work.

We are all aware that the cause of most of our cases of neglect and delinquency lies in the area of sin and absence from the Sacraments, and that we will have no lasting cure until we get at the root of the evil. The root of the evil is the absence of God in the lives of individuals, just as the root of all the evil in the world today is the absence of God from the political, economic and social life of the nations of the world. We have before us the activities of the Communists, ever striving to get control of all welfare agencies, exploiting the needs of the poor for their own evil ends, and we know how the poor and the weak become ready victims for their propaganda and are innoculated with poisonous hate by those who professedly hold out a helping hand. These seem to be dedicated with the zeal of a crusader to destroy all belief in God. Catholic Charities would not be Catholic if the spiritual needs were overlooked and surely a volunteer, who is so trained by a diocesan Catholic Charities agency, will be able to fight this fire of hate by the flames of her own ardent charity.

Our Holy Father, Pope Pius XII, has said that anybody should be proud of being a witness and, to a certain extent, an actor in this sublime drama in which evil and good have come to grips in a gigantic duel. The obligation to serve Christ in these, the least of His brethren, is given to all, and is not merely to be the professional activity of the trained social worker. The efforts expended in training volunteers, and in motivating them

spiritually will fructify into a partnership that will result in a multiplied love and service of Him Who is the King and Center of our hearts and it will enrich the spiritual life of both the volunteer and the staff member as they diffuse their light and give out the warmth of true Catholic charity.

PART II

CONFERENCE ORGANIZATION

BUSINESS SESSIONS

First Session, Saturday, September 13, 4:15 P. M.

Chairman: Rt. Rev. Msgr. Eugene A. Loftus, *Director, Catholic Charities, Diocese of Buffalo; President, National Conference of Catholic Charities*

PRESENT OBJECTIVES OF NATIONAL CONFERENCE OF CATHOLIC CHARITIES

Rt. Rev. Msgr. John O'Grady, *Secretary, National Conference of Catholic Charities*

IT was the hope of our Program Committee in setting the theme of this Cleveland meeting, "The Role of Catholic Social Service in the Development of Neighborhood Organization," that some of our organizations of Catholic Charities might become interested in launching out into genuine experiments in neighborhood organization. For example: When Catholic Charities wants to deal with a delinquency situation or some other problems of a disorganized area, that it will no longer be satisfied with merely taking on a few more caseworkers, but that it will also send into the area involved, some leaders who are capable of stimulating self-help, of getting the people to set up their own cooperatives, to plan their own housing, and their own recreational programs, and to reach conclusions in regard to the services they need from specialized oragnizations. A number of the meetings on our program point in this direction. I wish it were possible to give more time to small group discussions on the uses that should be made of the material that is developed at these meetings.

Neighborhood Organization

We hope that a number of workers in Catholic agencies may be inspired by the discussions at this Conference to go out and to become active in organizing groups of families in their own neighborhoods. There are many places in which groups of families are anxious to get together. All they need is a little encourage-

ment—some one family to take the leadership by offering to hold a meeting in its own home. Some of the aging families that we have been studying recently have expressed a desire for this kind of getting together. They tell us that they would like to have the people of their parishes encourage them to meet in small groups. What I am referring to here is sort of an extra-curricular activity for the social worker. After all, the social worker lives in a neighborhood. His knowledge can be shared not only with individuals in the Charities office but in the community as well.

It was our hope then that this emphasis on neighborhood organization would stimulate the bringing together on a neighborhood basis of groups of families to discuss their own problems. I do not mean only their environmental problems like housing, recreation, education, health, sanitation, but also their problems of family relationships and family tensions. As you know, I have recently launched out rather heavily into this field. For the past year I have served as president, and still am serving as president, of an organization that is concerned basically with an interdisciplinary approach to family problems. It wants to bring together all the professional groups dealing with family life so that they may get a better understanding of the problems of the families and of their own problems. Sometimes families need the services of all these specialists. However, in order to deal with the problems of families, one specialist must have some acquaintanceship with other specialists. The psychiatrist and psychologist in dealing with the family thinks about the dynamics of behavior, about family tensions and the kind of therapy that is necessary to release the tensions. The sociologist on the other hand stresses the environmental aspects of behavior — housing, neighborhood conditions, sanitation, adequate community facilities.

Family Relationships

As a result of my association with this field of family relationships, I have come to see more clearly that casework is just one approach to family problems; that we cannot possibly deal with all the problems of family life on a casework basis for the simple reason that we do not have a sufficient number of caseworkers. What the caseworker does must be supplemented by a broad educational program, by flexible programs for self-organization, and for the stimulating of mutual aid. The caseworker, however,

cannot abandon the responsibility of doing his share in stimulating this broader approach to problems of family life. I believe that in the not too distant future, all agencies will be compelled to develop more educational leadership among the people themselves in dealing with the problems of family life. Caseworkers must think not only about casework but also about the stimulating of leadership. This is what the home economists have been doing for a long time. It is what many practical sociologists are doing. It is what some of our best mental hospitals are doing. It is what many family life educators are doing.

Research

From the beginning it has been our feeling that this Conference could not attain its objectives without some work in the field of social research. In the past year we have been successful in getting underway two pieces of research in the field of the aging. We have studied the aging in a parish in Chicago and also in a parish in Cleveland. It is our hope within the next few months to complete the work on these two studies. We believe that they should stimulate new programs of self-help among the aging in many parishes throughout the United States.

Immigration

Large numbers of people throughout the country must be aware of our interest in immigration during the past year. We certainly have made a contribution to the stimulating of interest in this field. It is of importance to Catholic Charities because of our responsibility for the readjusting of the Displaced Persons who have been brought into this country under the Displaced Persons Act. This is a challenge to every Catholic Charities organization. Catholic Charities must also be concerned about the broad question of immigration policies. These policies are of interest to us as members of an international church and as individuals having a vital concern about our international relations. Our immigration legislation and policies are coming to be regarded more and more as a measure of our attitude toward other peoples. In the 1920's the American people became very nationalistic and did not seem to be concerned about the attitude of other peoples toward us. Now we are in a different kind of world in which we have a basic leadership.

Conference of Religious

The quarterly meetings of the Conference of Religious that have been held in different sections of the country during the past year represented an important contribution in the building up of the interest of Religious. The meetings have represented many avenues of communication among the Religious. They are coming more and more to profit by the experience one of the other. The Religious want to be able to discuss their own problems among themselves. This does not mean that they are not anxious to share their thinking with other groups. A study undertaken by the Religious on the role of the housemother in a child-caring home will be an important addition to literature of the child care field. Their study of infant and maternity homes will also be a worthwhile contribution. Their study of the exceptional child and the facilities available for the care of such a child will be of great interest not only to professional social workers but also to our lay people.

Apostolate of Youth

We are still trying to find the key to promoting the apostolate of youth in Catholic welfare. During the past year we have held a number of meetings with educators throughout the country, hoping that this apostolate might be made part of the educational curriculum. We are now conducting an experiment in the apostolate of youth in foreign service. One thing is sure—we are not going to get very far in the apostolate of youth if we try to fit it into a rigid pattern. The new youth must be allowed to do some of their own thinking and planning.

International Contacts

The contacts that we have established through the International Conference of Catholic Charities have given us a new sense of the world-wide mission of Catholic Charities. Through various international meetings we are establishing contacts with peoples of many lands. We recognize that there are only a few countries that have big organizations with a large number of workers; that in most countries it is largely a matter of self-help in the village community. Our contacts on this international front have given us a new appraisal, a new picture of the importance of self-

help. They have convinced us anew of the importance of an inspired leadership that will encourage self-help, that will encourage man everywhere to work with his brother on a simple, humane, neighborly basis. We have learned new lessons in simple, neighborly, self-effacing charity.

ANNUAL REPORT OF THE CONFERENCE OF RELIGIOUS

Mother M. Bernadette de Lourdes, O. Carm.,
Chairman, Standing Committee, Conference of Religious; Supervisor, Mary Manning Walsh Home for the Aged, New York, N. Y.

IN 1951, after study and deliberation the Standing Committee of the Conference of Religious decided to enlarge its membership in order to be able to offer more services to the Religious engaged in social welfare activities. During this recent year we have reaped the benefit of this expansion of the Committee. Never before in the history of our Conference of Religious have we initiated such a well-rounded program of studies and services. All this was made possible by adding to the Committee additional Religious, some of whom are experts in their own particular field.

Regional Meetings

Three regional meetings which were sponsored by the Conference of Religious during 1952 not only received good publicity in local areas but also were well attended. We are happy to report that at these meetings many representatives of different religious communities that had never before been represented at our sessions were present. Invariably the Sisters expressed a sincere interest in working more closely with the Conference.

In Omaha, Nebr., approximately 125 Religious participated in two Workshops, one for Housemothers and the other for Religious and lay persons who are serving the aging. The general meetings, planned to include discussions on Group Work in settlement houses, teen-age centers, homes for the aging, children's institutions and maternity and infant homes, also a discussion of adolescents and their attitudes toward their families, were of great interest to those who attended.

The second quarterly meeting at Albany, N. Y., was the largest ever conducted by the Standing Committee. More than 200 Religious from the Archdiocese of New York and the Dioceses of Brooklyn, Springfield in Massachusetts, Hartford, Buffalo, Ogdensburg, Syracuse and Albany attended. Again the Workshop for Housemothers was presented and a new one for Religious engaged in work in maternity homes was offered for the first time. There were several general sessions but the one most discussed was entitled, "Planning for the Exceptional Child." Not only was this session informative but it was also inspiring in that it presented objective reasons why the general public, priests, physicians and our Religious, should see that more adequate services are made available to children who are mentally handicapped.

La Crosse, Wis., was the scene of the third meeting at which the same Workshops given in Albany were repeated. It is interesting to observe how different the discussions are in various sections of the country. There was an inspiring session on Personal Service in La Crosse and this was the first occasion upon which recent developments in this project were described both to the Standing Committee and to Religious in the Mid-West.

Information Bulletin and Publications

Our Information Bulletin now being received by member institutions has evidently begun to take on more meaning for our Religious, judging from the correspondence received in which there are inquiries regarding important items highlighted in it. An effort has been made to point up more clearly coming events and the publications of the Conference of Religious which will be useful to members. We have made some progress in writing about our own experiences in the field of charity. You are probably familiar with our publications, namely, *Team Work in Institutions and Group Work in Institutions—The Religious and Mental Health—Acceptance and Understanding of Self and Others—Planning for the Exceptional Child.* Our most recent pamphlet is entitled *Suggested Outline for Housemother's Progress Report.* It represents a great deal of study and work on the part of a faithful Record Committee. These publications of the Conference of Religious have been widely distributed in the United States and complimentary letters have been received from many sources. You will be interested to know that now that the National Conference of Catholic Charities is the representative

of the International Conference of Catholic Charities in the United States we felt that it was fitting to forward our Bulletin and our pamphlets to Religious in other countries. It may be a surprise to you to learn that our Sisters in England, Ireland, Scotland, France and Switzerland are now receiving our printed material. Next year we may bring you some of the excerpts from letters received from our Sisters abroad. Of course, we realize that these publications are our first attempt to share in writing our ideas, ideals and thinking with others. We do not look upon this material as finished or final. In the *Catholic Charities Review,* Religious have been contributing at least one article each issue during the past year. It is our hope that we will be able to continue this practice.

Studies

As for studies, several are well under way. Since they have been requested we anticipate cooperation in providing data, and finally developing reports which will be of value in our everyday work. Six months ago we set up small working groups called Round Tables. These groups are in the process of studying, *Individualized Services in a Maternity Home, the Function of the Religious Social Worker, and Services to the Aging.* Already new requests have been coming into the National Office for additional studies. We regret that we cannot give them immediate attention but during the coming year we may be able to start work on a study of Infant Homes and also on Group Work.

Owing to the frequency with which requests are received from parents, relatives, physicians and priests regarding planning for exceptional children, it was deemed advisable to ask the Sisters of St. Francis of St. Coletta School for Exceptional Children, Jefferson, Wis., to undertake a study in this field. Already a Religious, formerly a member of the Standing Committee, has been given time to write a publication for us. Following the Annual Meeting we expect that this Religious will start her work on this most valuable project.

Directory of Catholic Institutions

For several years our Religious have been asking for a Directory of Catholic Institutions. Unfortunately we could not comply with their request because our staff was limited and we knew that considerable time would be needed in order to complete such a task. However, a volunteer devoted weeks of her time and talents to the

completion of the Directory which can now be ordered. Your suggestions regarding a new edition, which is planned for 1955, will be appreciated.

Personal Service

One of our most important projects entitled, "Personal Service" has been making great strides under the able leadership of a former member of the Standing Committee, an expert in the field of education. Meetings with educators and representatives of social service have been held in Washington, D. C., Cleveland, Ohio, and Dallas, Pa. It is encouraging to report that our objective in Personal Service, namely, to stimulate young people to help people in the neighborhood is looked upon with enthusiasm and favor by all those who have come to our meetings. A Check List of Services which students from kindergarten through college may offer to others has been developed as a basis of discussion in these sessions. Just as soon as we have secured sufficient data, this project will be written up in detail and will be publicized nationally. Our purpose in sponsoring this timely and essential project is to help people "to see Christ in everyone."

Summary

During the past year a considerable part of our time and effort was devoted to preparing for this Annual Meeting in Cleveland. It is the hope of the Committee that all those who attended gained new knowledge and inspiration from participating in our sessions. To evaluate all the work of the Conference of Religious during 1952 would be difficult. In this report we have attempted to touch upon some of the tangible phases of our work. They, however, are by no means our outstanding achievements. It is the spirit of charity, kindness, helpfulness and cooperation which has pervaded all our meetings and which cannot be put into words that is the real contribution of the Conference of Religious.

Second Session, Monday, September 15, 3:45 P. M.

Chairman: Rt. Rev. Msgr. Eugene A. Loftus, *Director, Catholic Charities, Diocese of Buffalo; President, National Conference of Catholic Charities*

Report of Committee on Resolutions

The Report of the Committee on Resolutions was presented by Mr. Charles A. O'Neill, Chairman:

The delegates to this Thirty-eighth National Conference of Catholic Charities assembled in Cleveland, Ohio, under the patronage of His Excellency, the Most Reverend Edward F. Hoban, Archbishop-Bishop of Cleveland, desire to express their gratitude in the following resolutions:

To His Holiness, Pope Pius XII, for having granted his devoted children the apostolic blessing and for the leadership he has given to the world in these troubled times.

To the Honorable Harry S. Truman, President of the United States, we express our appreciation for his unsolicited, but welcome letter of greetings and commendation.

To His Excellency, the Most Reverend Edward F. Hoban, Archbishop-Bishop of Cleveland, we offer our sincerest gratitude for inviting the Thirty-eighth National Conference of Catholic Charities to be held in the Diocese of Cleveland and for his wholehearted participation in the Conference.

To their Excellencies, the Most Reverend Patrick A. O'Boyle, Archbishop of Washington; the Most Reverend Charles H. LeBlond, Bishop of St. Joseph; the Most Reverend Floyd L. Begin, Auxiliary Bishop of Cleveland; and the Most Reverend L. Abel Caillouet, Auxiliary Bishop of New Orleans, who by their presence contributed so much to our deliberations.

To His Excellency, the Most Reverend Fulton J. Sheen, National Director of the Society for the Propagation of the Faith, we are deeply grateful for his profound and inspiringly delivered message to our members and to the many thousands of the radio and television audiences.

To the Honorable George J. Gillespie, newly elected President-Emeritus of the Society of St. Vincent de Paul, we extend our appreciation for his many years of faithful service; and to Edmond

Borgia Butler, the newly-elected President of the Superior Council of the United States, Society of St. Vincent de Paul, we extend our best wishes and congratulations.

To the Right Reverend Monsignor Eugene A. Loftus, we voice our appreciation for his intelligent and inspiring leadership as President of the National Conference of Catholic Charities.

To the Right Reverend Monsignor Frederick B. Mohan, Diocesan Director, Catholic Charities Bureau, Cleveland; to his Assistants, Reverend Michael B. Ivanko and Reverend Raymond J. Gallagher; to David H. Scholl and Vincent M. Heffernan and their various committees and staffs; and to the Right Reverend Monsignor Richard P. Walsh, Rector of St. John's Cathedral, we express our thanks for their efficient and tireless efforts in carrying out so well the arrangements for the Cleveland Conference.

To the members of the Conference of Religious we express our gratitude for their outstanding contributions toward the success of the Annual Meeting.

To the Right Reverend Monsignor John O'Grady, Secretary; to his able assistant, Reverend John J. Lennon; and to their efficient staff, goes our appreciation for their untiring efforts throughout the year, and especially during the time of the Conference.

The members of the National Conference of Catholic Charities want to express their appreciation to the National Office for initiating studies on the aging and for its continuing interest and counsel in strengthening the status of volunteer agencies in the field of child welfare.

We welcome the opportunity to join with other religious and interested agencies in bringing about such changes in our laws as will meet the present emergency situation of the refugees, the overpopulation in certain countries and set up a standard consonant with our common beliefs in the rights of men. Because the plight of the world's uprooted and homeless peoples creates for the United States a moral, as well as an economic and political problem of grave proportions, and because the love for freedom and democracy is not the prerogative of Americans alone, and because immigration has always been beneficial to America—the National Conference of Catholic Charities recognizes that the present laws are not only inadequate, but unfair and certainly not consonant with the spiritual ideals of our Constitution.

To the press, radio and television stations, we offer our appreciation for their coverage of the Conference.

Respectfully submitted,

Charles A. O'Neill, Milwaukee, Wis., *Chairman*
Mother Mary Austin, S.A., Chicago, Ill.
Miss Mary M. Hynes, Youngstown, Ohio
Rev. Michael B. Ivanko, Cleveland, Ohio
Mrs. Raymond H. Stallkamp, Toledo, Ohio.

The report of the Committee on Resolutions was unanimously adopted as read.

Report of Committee on Time and Place

The Report of the Committee on Time and Place was presented in the following resolution, by Mr. George E. Heneghan, Chairman:

Be it resolved that the invitation of the Most Reverend Joseph L. Ritter, D.D., Archbishop of St. Louis, to hold the next Annual Meeting of the National Conference of Catholic Charities in St. Louis from October 1 to October 6, 1953, be accepted with grateful thanks to His Excellency for the kind invitation.

Respectfully submitted,

George E. Heneghan, St. Louis, Mo., *Chairman*
Rev. William E. Kappes, Columbus, Ohio
Rev. Louis-Philippe Latulippe, Montreal, Canada
Miss Florence M. Mason, Cleveland, Ohio
Sister Mary Theodore, O.S.F., Jefferson, Wis.

The report of the Committee on Time and Place was unanimously adopted as read.

Report of Committee on Nominations

The report of the Committee on Nominations was presented by Mr. Thomas J. O'Donnell, Chairman. The following names were placed in nomination for officers of the Conference for 1953:

President

Joseph P. Glaser, Detroit, Mich.

First Vice President

George E. Heneghan, St. Louis, Mo.

Vice Presidents

Rt. Rev. Msgr. Floyd F. Fischer, Omaha, Nebr.
Rev. Louis-Philippe Latulippe, Montreal, Canada
Rev. F. Harold Nott, Richmond, Va.
Sister Mary Theodore, O.S.F., Jefferson, Wis.

Secretary

Rt. Rev. Msgr. John O'Grady, Washington, D. C.

Treasurer

Mr. Harry J. Kirk, Washington, D. C.

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Miss Anne H. Doran, Akron, Ohio
Rev. Thomas Gill, Seattle, Wash.
Rt. Rev. Msgr. James J. Lynch, P.A., New York, N. Y.
Very Rev. Msgr. James M. Powers, Erie, Pa.
Miss Margaret Wallace, Baltimore, Md.

Respectfully submitted,

Thomas J. O'Donnell, St. Louis, Mo., *Chairman*
Miss Charlotte Bouchet, Baltimore, Md.
Rev. Robert A. McNulty, Scranton, Pa.
Miss Mary A. Mason, Boston, Mass.
John A. Peluso, Seattle, Wash.
Sister Jeanne Clare, S.C.N., Covington, Ky.

The report of the Committee on Nominations was unanimously adopted as read.

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Term Expiring 1953

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Term Expiring 1953

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Term Expiring 1953

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Sister M. Felicia, Cincinnati, Ohio
Sister M. Helen, St. Louis, Mo.
Sister M. Hilarion, I.H.M., Scranton, Pa.
Sister M. John Bosco, S.S.N.D., Marrero, La.
Sister M. Rosarii, C.S.J., Teaneck, N. J.
Sister Miriam Teresa, Pittsburgh, Pa.

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Alexander J. Brady, *Treasurer and Chairman on Arrangements, Superior Council Meeting.*
Joseph J. Dehler, *Manager of Salvage Bureau and Chairman on Arrangements, Salvage Bureau Meeting.*
Miles W. Moran, *Chairman of Organization Committee; Chairman on Arrangements, Breakfast Meeting.*
Carl Metz, *Chairman, Registration Committee.*
Charles Ponyik, *Chairman, Institutional Visitation Committee.*
Fred Holzemer, *Chairman, Committee for the Blind.*
Carmen Vincent Artino, *Executive Secretary.*

NATIONAL CONFERENCE OF CATHOLIC CHARITIES

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

For the Period January 1, 1952 to August 31, 1952, inclusive

Receipts		
Memberships	$31,004.00	
Agency Contributions	20,294.37	
Miscellaneous Contributions	2,190.00	
Sales	881.54	
Workshop Fees	1,652.00	
Conference Registration Fees	714.00	
Total Receipts		$56,735.91
Disbursements		
Books and Subscriptions	$ 288.14	
Conference Expense	1,013.89	
Contributions Paid	3,067.50	
Contribution to Employees Retirement	992.71	
Mimeographing	3,340.00	
Miscellaneous Expense	119.81	
Office Supplies	1,088.38	
Postage and Express	967.84	
Printing	3,056.62	
Rebate	1,740.00	
Rent	2,800.00	
Salaries	17,385.61	
Telephone and Telegraph	1,154.82	
Travel	4,569.89	
Total Disbursements		$41,585.21
Excess of Receipts over Disbursements		$15,150.70
Add: Cash in Banks and on hand (petty cash), January 1, 1952		21,697.79
Cash in Banks August 31, 1952		$36,848.49

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